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Chatham, Ont.

CALVINIST-CONTACT

CHRISTIAN WEEKLY

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RES INTERIM COMMITTEE TAKES UNPRECEDENTED STEP OF SENDING MESSAGE TO CHURCHES

(Grand Rapids) The RES Secretariat recently sent to all 35 member churches of the Reformed Ecumenical Synod a 'Message to the Churches' over the signatures of the six members of the RES Interim Committee. The Interim Committee took this unprecedented step because it felt constrained to speak a word to the churches in the present strained situation. Although the Committee did not consider it within its province to evaluate the various tendencies and developments in the member churches, it regarded it as its duty to draw the attention of the churches to the 'present critical condition'.

Noting that the Reformed Ecumenical Synod Amsterdam 1968 urged the RES member churches to display mutual trust and confidence toward one another, the Committee observed that the trust and confidence have diminished rather than increased in recent years.

The Interim Committee made an appeal to the churches to do their utmost to realize the purpose of the RES as stated in the Rules and Standing Orders. At the same time it urged that everything possible be done to avoid all that 'could undermine or destroy the unity that has been given to us'. The text of the Message follows.

The Interim Committee of the Reformed Ecumenical Synod which met in Amersfoort, the Netherlands, on August 10 and 11, 1970, discussed at great length the present situation and future development of the Reformed Ecumenical Synod. In many respects there is much reason for gratitude. The Lord has graciously blessed the work of the RES in the nearly twenty-five years of its existence. When the first meeting was held in 1946 only three churches were represented. At the present moment the RES has a membership of thirty-five churches, while several others have indicated a desire of joining.

During the year of its existence many important discussions have been held on such difficult subjects as the attitude of the churches to other ecumenical bodies, race relations, the doctrine of Scripture, eschatology, and polygamy on the mission field, while other subjects, such as the office in the New Testament and the relation Sabbath-Sunday, are being studied at the present. The great value of these discussions lies in the fact that they are taking place on the basis of Scripture, which is recognized as the infallible Word of God and as the final authority for the faith and practice of the member churches. In addition, the discussions are characterized by openness and frankness. The RES has always allowed for free and frank discussions on crucial and controversial issues. There is therefore every reason to continue and vigorously promote the work of the RES.

At the same time it cannot be denied that there are clouds on the horizon. In spite of what has been accomplished so far, there seem to be forces at work which drive the member churches apart rather than drawing them closer together. In some respects the RES seems to move towards a crisis situation, which if unchecked could eventually lead to a falling apart of the Synod. The lack of mutual trust and confidence, which was mentioned at the 1968 meeting, seems to have increased rather than decreased in recent years. To some extent this is due to the different historical and traditional backgrounds of the member churches, to a larger extent it is the result of theological and confessional development in some of the member churches.

It is not the task of the Interim Committee to give a critical analysis or evaluation of the various tendencies and developments in the member churches. This belongs to the province of the churches themselves when they meet in Synod. But the Interim Committee regards it as its duty to draw the attention of the churches to the present critical situation.

Believing that the RES has come into existence under the guidance of God's Spirit and seeing the many blessings God has bestowed upon this body and its member churches, the Interim Committee wants to repeat emphatically one of the decisions of the previous Synod, namely, that the churches of the RES, "supported by what they confess in Article II of the Statutes as their common foundation, ought to embrace one another in mutual trust, show sympathy for one another's problems and patience with one another's weaknesses, and above all desire to lead and keep one another in the way which the Lord of the Church has given in his Word" (Art. 181). As churches of the same confession, it is our duty, especially in this time of theological confusion and erosion, to do our utmost in order that the purpose of the RES as mentioned in Art. II of the Rules and Standing Orders may be realized. At the same time everything that could undermine or destroy the unity that has been given to us should be avoided.

It is the sincere prayer of the Interim Committee that God may give all the member churches his grace to fulfil this task for the glory of his name (Romans 11:36), for the mutual enrichment of the churches (Ephesians 3:17-19), and for the effective exercise of the ministry of reconciliation in this world (II Corinthians 5:18-21).

The Member of the Interim Committee,

Klaas Runia, President
Fred H. Klooster, Secretary
John P. Galbraith
Cornelis Gilhuis
Peter E. S. Smith
Paul G. Schrotenboer, General Secretary

Prof. Dr. Gispen disappointed

Prof. Dr. W. H. Gispen, professor of Old Testament exegesis at the Free University of Amsterdam, has expressed his disappointment and concern with regard to recent theological developments in The Netherlands.

Dr. Gispen has been teaching Old Testament exegesis for about a quarter of a century at the Free University. He retired recently at the age of 70. He regrets that the doctrine of sin is not receiving today any longer the attention and adheres it may rightfully claim.

If this key-concept no longer receives the necessary consideration, Dr. Gispen said, the door is being opened for all sorts of optimistic, activistic pre-occupations. Dr. Gispen said that the biblical message must be considered as a comprehensive unity. The message of the Old Testament prophet Amos, for instance, may not be detached from the entire Scripture. If one takes his message out of context, the message of the Bible is being distorted.

Dr. G. Dekker, sociologist at the Free University, recognizes that the Word of God is indeed fundamental. However, he is not unwilling to detach the Sunday church service to some extent from the service of the Word. There are sincere believers, who do not regularly attend church, but who hear, receive, and experience the Word of God in discussion groups on weekdays. These things are different, but are not less important. It is first of all a matter of a different emphasis and of varying priorities.

A. Velthoen.
(Radio Nederland Wereldomroep)

SUPPORT SOUGHT FOR BIRD SANCTUARY: Operator of the well-known bird sanctuary on his 3-acre property in Mississauga, Ont., 90-year-old Roy Ivor feeds a pair of Canada geese that are tame enough to take the food right from his hand while a white duck watches enviously. Local residents have sent a written plea to the township asking for a little tax money to help support it.

Best seller to be made into film

"High on the Campus," a recent publication of Tyndale House Publishers, authored by Gordon McLean and Haskell Bowen, will be made into a feature film by Gospel Films, Inc. of Muskegon, Mich.

"High on the Campus" is an authentic and highly dramatic presentation of the drug abuse problem in America today. Written by two men, a minister and an educator, both of whom are deeply involved in a highly successful program of youth rehabilitation in Santa Clara County, California, this book does not preach. It simply allows people to relate their experience with the effects of narcotics, and from the suicide note of Richard Allen Hon of Tacoma to the heartbreak of Art Linkletter over the loss of his lovely Diane, it helps parents, teachers, and young people to understand the drug problem and suggests what can be done about it.

Filming began in August in San Jose, California, under the supervision of Al Kuhnle, Gospel Films' Vice-President.

In announcing this new production, Billy Zeoli, Gospel Films' President said, "The problem of narcotics has gone beyond the capability of law enforcement agencies to control. A cooperative society meeting the evil head-on can stop traffic in drugs. Parents must learn the truth about drug abuse and face the facts objectively without hysteria. Educators must face this problem in the community and develop a total approach in the classroom, counselling, discipline, and community information.

Gospel Films, Inc. (P.O. Box 455, Muskegon, Mich. 49443) plan to release High on the Campus in January 1971 for free showings in junior and senior high schools to help in combating what the president says is his number two concern.

Church Announcements

CHR. REF. CHURCH

CHR. REF. CHURCH

Declined

for Western Springs, Ill., as Missionary to Brazil, Rev. P. R. Schoon of Forest, Ont.

REFORMED CHURCH

Called

at Drayton, Ont., Rev. C. G. Bons of Woodstock, Ont.

at Whitby, Ont., Rev. Louis Harvey of South Blendon, Mich.

Accepted

to Montreal, Que., Rev. J. F. Hoekstra, former Missionary in Surinam.

Declined

for Edmonton, Alta., Rev. P. Van der Woude of Hull, Iowa.

for Whitby, Ont., Rev. J. R. Boender of Little Rock, Iowa.

ELDERS CONFERENCE
Nov. 21, 1970

Albion Road, Rexdale, Ont.

CONSISTORIES Classis Hamilton and Classis Toronto who received the invitation, and have not let the Board known how many Elders will attend, would you please do this immediately!

On behalf of the Board of Elders Conferences Classis Toronto.
16 Pamcrest Drive,
Willowdale, Ont.

League Day Free and Old Chr. Ref. Ladies

"It was good to be there," was one of the comments we heard after attending our fourth annual meeting, held this year in the newly acquired church building in Mitchell, Ont., on June 17.

The president Mrs. J. Overduin officially opened the meeting. After prayer and bible reading she extended a warm welcome to all and especially to the delegates from Grand Rapids and several guests from Holland.

In her opening speech Mrs. Overduin pointed out that we as women and mothers live in difficult times. It is often seen that so-called christians no longer care for the spiritual welfare of their children. Much of the rebellion of present-day youth is due to the lack of heart commitment to Christ, which in many instances goes back to parental spiritual laxity. Let us humble ourselves before Christ.

The annual reports were then read by the secretary and treasurer.

The ladies from West Flamboro sang a few songs, after which Rev. Keuning, pastor of the Hamilton church, delivered his inspirational address, entitled: "The church in the crisis." In chapter 1 of the book of Revelation John sees the exalted Christ walking in the midst of the seven golden candlesticks, which are the seven churches. The purpose of a candlestick is to spread light. It is the task of the church of Jesus Christ to let this light shine. Christ brings His church in the crisis and since she is in the world, but not of the world, she is always in this crisis situation. She is light bearer in a world lost in darkness, that is her task, her calling. And of this task she must acquit herself as the number seven symbolizes. All the different churches form together a spiritual body. Every congregation ought to be a light bearer. We do not have to produce this light, we must let it shine. Christ has obtained this light by passing through the darkness of Golgotha. And being a light bearer is not only our task, it is also our privilege.

That the Lord brings His church into a crisis situation is not so bad, on the contrary, it is according to the Scriptures, which speak of persecutions and hardships.

The Lord has not promised His church upon earth an easy life. Hence the question, "How shall the church, how shall we fare in the near future?" Shall we be faithful to our calling in bearing the light? What counts is not the outward appearance, it is the inward and personal relationship to the Lord.

After Rev. Keuning completed his speech, a short question period followed.

Mrs. Tamminga of Toronto recited a poem called: "Come, Lord Jesus, come."

The morning session was then closed with thanksgiving by Rev. Overduin.

After intermission Mrs. Vandersloot of Grand Rapids reopened the meeting with prayer.

The collection for a future rest home for the aged yielded $207.—.

This time the choir of Chatham and Wallaceburg sang several songs.

The speaker for the afternoon session was Mrs. Lubbers. Her topic was: "Our neighbour and we". It was a short interesting talk about every day life and the age old question arose: "Who do we consider our neighbour?" Luke 10 shows us that neighbours are not only people who live next door to us, but anyone who is placed upon our path and who is in need, either physically or spiritually. The Lord wants us to be christians in word and deed, being examples to our children. Even our appearance should show who we are. When the lawyer of Luke 10 asks Jesus what he must do to inherit eternal life, he knows the answer very well, he had been brought up in the Scriptures, but it is not enough. "Thou shalt love the Lord thy God above all, and thy neighbour as thyself" is not a new command and it still stands today. When the love of God fills our hearts it will be seen in relationship to one another. We will not give offence to anyone and our actions will not contradict our words.

Once again we listened to a poem, this time recited by Mrs. Godeyn of Hamilton. It was entitled: "The church and the world".

The business session was kept short, most matters could be discussed at the next boardmeeting.

The roll call showed that 180 persons were present.

It was for the federation, delegates and everyone present a very pleasant and constructive meeting.

Mrs. Stehouwer interpreted our thanks to the host church for the hospitality we enjoyed, and all the participants for helping to make this day an unforgettable one.

Secr. A. Meyer.

SUNDAY SCHOOLS!

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TEMPLE TIME OBSERVES 25TH ANNIVERSARY

(Church Herald) Twenty-five years of broadcasting was observed by the Reformed Church in America with a special service honoring Temple Time, the denomination's radio voice. The service was held in the Fine Arts Center, Calvin College, Grand Rapids, Michigan on October 6. Keynote speaker was Dr. Oswald C. J. Hoffmann, of the Lutheran Hour.

The first Temple Time program was broadcast over two stations in western Michigan. From this small beginning in 1945 the broadcast has grown and is now heard over 350 stations, both domestic and foreign, on all the major continents and in seven languages. Dr. Henry Bast is the present radio pastor of Temple Time.

(RES)

An afternoon with Faust, a display of excellent talent

For people who love art the Canadian Opera Company rewarded their appreciation by presenting a performance of "Faust" in Toronto's O'Keefe Centre. It proved to be an afternoon of excellent talent exhibited both by players and orchestra.

Goethe wrote a poem and Charles F. Gounod wrote an opera on it.

Faust, an aged philosopher, doubts the value of his life and invokes the aid of Satan. The devil is more than willing to help him, however, on the condition that Faust sell his soul to Satan. Although Faust finds this price too high, he agrees as soon as Satan promises him the love of a beautiful girl. Through a magic potion Faust is transformed into a handsome young man.

Marguerite, the young woman who is to be the companion of Faust, has a brother, who seeks to defend her. Since he must join the battle front, he asks a friend to protect his sister.

In order to seek the favour of Marguerite, this friend leaves a bouquet of flowers at her doorstep. But the devil tries to outshine him and places a casket of jewels there. In the meantime, he leads Faust away to watch as Marguerite returns. The devil's trick does its work, because Marguerite is more attracted by the jewels than by the flowers. However, a neighbour intervenes whereupon the devil is quick to woo her away, giving Faust and Marguerite the chance to disappear together. Yet this is not the devil's intention, because he does not want to let Faust alone. He forces him to return.

Marguerite then comes to her senses and understands what she has done with Faust. She seeks refuge in the church, but while there she hears the accusing voice of the devil. Instead of finding comfort, she collapses in despair. In the meantime, her brother has returned from the war, only to discover that his sister's protection has been very inadequate. He learns that the two have become very close, whereupon he challenges Faust to a duel, and is himself mortally wounded. Marguerite tries to comfort him in his last moments, but he does not want to be reconciled. In fact he blames her for his death.

In the last scene we see Marguerite in prison, condemned of the murder of her child. Faust and the devil enter and try to spirit her away. While she is sleeping Faust awakens her and she is overjoyed to see him again. However, Marguerite has lost her senses. In fact she is at the end of her life and is ready to die. At this point the devil is ready to pronounce her condemned and takes Faust with him. But in the back the angels' voices are heard and proclaim that Marguerite is redeemed and saved.

The way in which the lives of Faust and Marguerite develop is not Christian at all. To the contrary, the emptiness and lack of purpose, which Faust expressed in the beginning of the opera, remain till the end. People without God are groping for meaning, which can only be found in total surrender to the Lord of life. This becomes abundantly clear in this opera, be it in an indirect form. But apart from this, the presentation was such a sublime translation of the thoughts of the original poet, that one cannot help but become impressed with this performance of art. Especially John Walker (Faust), Don Garrard (the, devii) and Jeanette Zarou (Marguerite) have given the best they could. As a matter of fact all the soloists, the choir, the ballet company, and the orchestra have shown that the Canadian Opera is able to present the best talents in excellent form. God has given men exceptional talents, which were clearly displayed in this opera.

D. Farenhorst

What makes the Dead Sea dead? Because it is all the time receiving, but never giving out anything. Why is it that many Christians are cold? Because they are all the time receiving, never giving out.

— D. L. Moody.

★

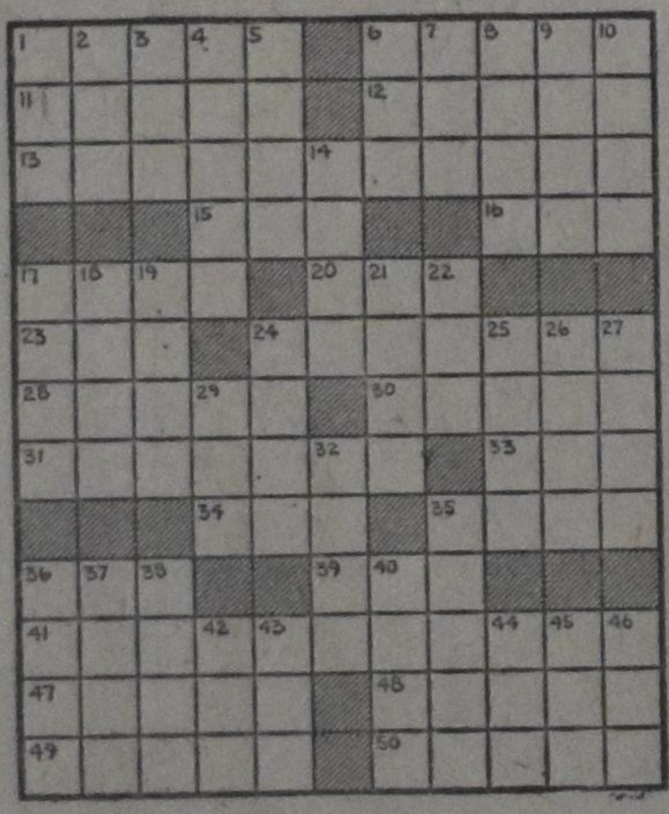
How can we glorify the Father? By the fervent singing of hymns on Sunday? By teaching a Sunday school class? By making our contributions when the collection plate is passed? Yes, of course; but also, and especially, as Christians by dedicating our jobs to Christ, and by performing our work — every detail of it — honestly, faithfully, unselishly, enthusiastically, in a manner that will please him. It should be possible to identify a Christian merely by watching him at his daily task.

— John E. Mitchell, Jr., in The Christian in Business (Fleming R. Revell Co.).

CROSSWORD PUZZLE

ACROSS
1. Pinza, for one
6. Kay or Ringo
11. Goal
12. Eagle's nest
13. Julie Andrews movie (2 wds.)
15. Shoe part
16. Lair
17. Extremely
20. Pie —— mode
23. "—— on a Grecian Urn"
24. Advance
28. High-strung
30. Greek letter
31. Approve
33. Capture
34. Couple
35. Infrequent
36. Rearward
39. Capuchin monkey
41. See 13 Across
47. Bay window
48. Attack (2 wds.)
49. Compensate
50. Hatfield to McCoy

DOWN
1. Auction word
2. Oklahoma city
3. Persian weight
4. Like smoked ham
5. Medley
6. Droop
7. Wireless: abbr.
8. Jejune
9. Make angry
10. Harness strap
14. Approach
17. Ballot
18. Paradise
19. Wrest
21. Rich mining find
22. Particle
24. Llama country
25. Italian island
26. Julie Andrews movie
27. Wise
29. Turf
32. Mediocre
35. Mature
36. Cupid
37. Get along
38. Stumble
40. Church part
42. Verily
43. Use diligently
44. Inhabitant
45. —— de plume
46. Timber bend



SOLUTION to previous Crossword Puzzle

Radio Mission Rally

A Radio Mission Rally, sponsored by The Back to God Hour Radio Broadcast of the Christian Reformed Church,

will be held at 8 P.M. on

NOVEMBER 20, 1970

Hamilton District Chr. High School

Featured on the program will be Dr. Joel Nederhood, Radio Minister of the Back to God Hour, whose voice is heard on this international broadcast which is beamed all over the world from transmitters on every continent.

A color film presentation of the World-wide Broadcast over Trans World Radio on the island of Bonaire will present a challenge for personal participation of individuals and families.

In addition to the English language programs with Dr. Nederhood, foreign language programs are beamed to North Africa and the Near East in Arabic by Rev. Bassam Madany, and to the entire Latin American world in Spanish by Rev. Juan Boonstra.

ATTENTION; PLEASE!!

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W. G. VandeHulst

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EN . . .

deze boekjes worden NOOIT MEER herdrukt!!! Dit kan dus Uw **laatste** kans zijn! Ons advies is daarom, wat Rev. A. DeJager eens over deze boekjes schreef:

"HURRY to buy these little GEMS for your youngsters."

Other tiles: Dear Little Tramp — Good and Naughty Kittens — The Secret in the Box — Keep out.

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CALVINIST - CONTACT

CHRISTIAN WEEKLY

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THE CHURCH

There is much to do in our days about the task of the church. There is, however, more to do about the failure of the church. The strange thing is that the discussions about the failure of the church never seem to end. Usually it is so that if a thing has failed it is not talked about anymore. If a certain thing does not work, we turn away from it and try something else. Not so with the church. People, unbelievers included, keep on talking about the church, what she is supposed to do and where she has failed.

This should not escape our attention. People seem to expect something from the church, they press her into action. This is in itself a challenge, which we had better take up before it dies out.

In our city a youth service was announced to which everyone was invited, but especially the young people. And they came. Not from one particular denomination, but from all over.

When the service started it had all the symptoms of a "good" Christian worship service. Songs like "Christ, Whose Glory fills the skies" and "Jesus, Lover of my Soul" were sung, and the programme mentioned a fine Christian recessional singing. It appeared that everything was put in order for the church to bring a relevant message to those who had gathered.

The highlight of the evening was announced as a "Social Commentary" by the pastor of a church. One could object that a "commentary" is not a sermon, but at least it could be expected that a message would be passed on. However, it developed as a long row of complaints about the social conditions in which the city was and an appeal to the people who live in these poor environments and welfare people to protest in organized confrontations. There was no message at all, let alone a Christian message. It was utterly empty and very disappointing, offering no solutions or hope for improvement, other than through protesting. Not once was the name of God even mentioned, but only society and man was put up front. Creation of hope, not for the further spreading of the gospel, but for MAN'S success at establishing a better society was emphasized.

A group of young people who attended the service simply could not accept it. They waited till the end and then they approached the pastor concerning his speech. Although the man was obviously nervous, this discussion did not bring them anywhere. Those young people did not want to hear that a Christian should keep Christianity silent about social conditions. To the contrary, if social conditions are discussed they want to hear the Christian's answer and solution. Here they challenged the church, so to speak, they urged for a Christian response, but the church had let them down. At least had this representative of the church.

When we heard this story we observed a twofold reaction. In the first place, the church fails as soon as she has no message anymore. The church is supposed to speak the Word of the Lord, but if the church has nothing to say, who will believe? The apostle Paul already said, "How shall they believe in One of whom they have not heard? Again, how shall they listen without a preacher?" (Rom. 10:15) A church which does not speak the Word of the Lord, not only forsakes her duty, but in fact blocks the gospel and is worse than an unbeliever.

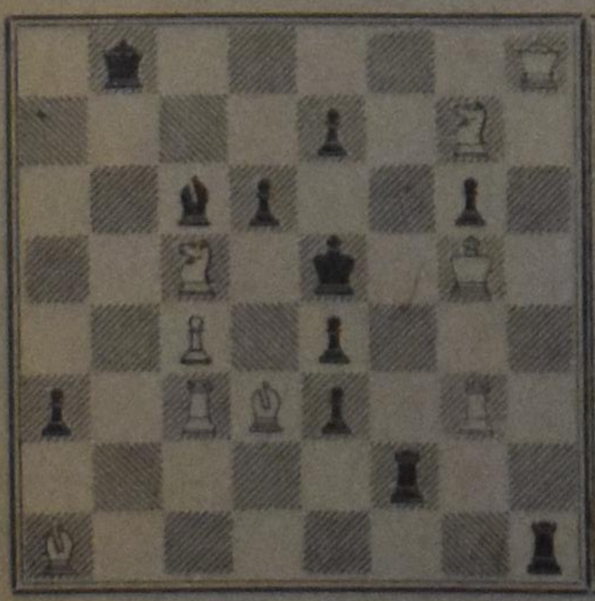
The other reaction is that we may be proud of our young people, who dare to challenge a minister who does not preach the Word of his Sender. There is much criticism of the youth in our days, quite often more than is justified. If some of them go to extremes, people are inclined to blame all the young people for it. But rather thank the Lord that there are still many young persons, who insist that His Word be spoken, also in the difficult situation of a large city. In fact, it is not those young people, it is rather God Himself Who keeps His Church alive, and if it does not come out in church buildings, it comes out in the lives of those who want to serve Him, both young and old. That may be the reason that people keep on talking about the church. It is God's work and, therefore, we may expect something, we may expect much from her. D.F.

Let's Play Chess

Editor: Mr. C. Hess

SECOND SERIES OF PROBLEMS IN NOVEMBER

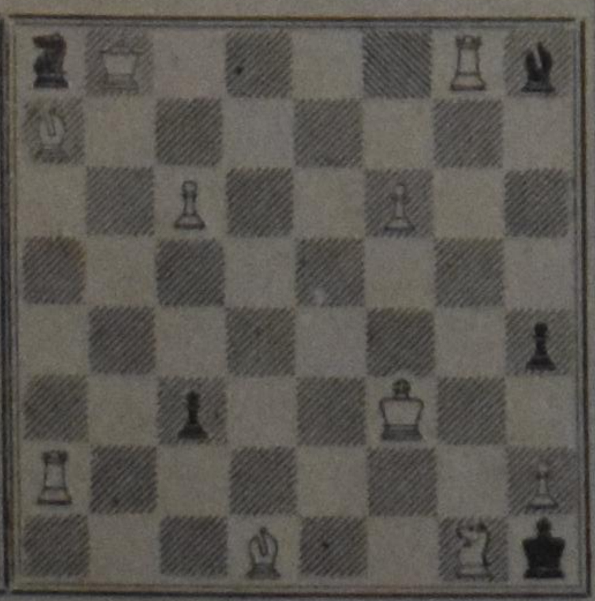
No. 422
Author: R. C. Matthews, Britain 1956
Black: 11 pieces



White: 9 pieces

White to play and mate in three moves. 3 points

No. 423
Author: I. N. Petrovic, Yugoslavia 1959
Black: 5 pieces



White: 10 pieces

White to play and mate in two moves. 2 points

NOTES

1. The second series of this month consists of two modern problems, both, as I wrote last week, just excellent.
2. No. 421 is a really hard 3-mover. This problem is so well balanced that it got world fame in the relatively short time of its existence. Try to work it out as far as you can and send the full solution to me.
3. Petrovic's problems are known because of the simplicity at a first glance and the real trouble that arises when you try to solve it. Watch out and send the keymove plus threat, if there is any.
4. Now it is time to think of the deadline: December 20 (postmarked). Those living outside of Ontario have 5 days more (postmarked Dec. 26).

Selling his right to pray

While walking along the street one day, Charles H. Spurgeon, the famous London preacher, overheard a young, robust workman swear like a Missouri mule skinner. Mr. Spurgeon went up to him and touched his arm.

"Can you pray as well as you can swear?" he asked.

The young man laughed with a superior air. He declared he never indulged in anything so useless as that.

"Well, I'll give you this," Mr. Spurgeon said, offering him a coin of considerable size, "if you will promise me never to pray."

The young man pocketed the coin with a chuckle. By and by, however, as the day wore on, he felt uneasy. Never to pray? Never to pray? Maybe he would want to pray some day.

Coming home in the evening, he told his wife. She was horrified. "We don't pray," she worried, "but some day we may want to pray."

They found out who it was that had given the coin and sought him. Mr. Spurgeon was able to lead them both to Christ.

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Pastoral Counselling

"DO WE HAVE A SEASONED FAITH"

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain

There is still one more subject that we must take up in connection with maturity, and that is the question of spiritual maturity. I would like to put it in this form, "De We Have a Seasoned Faith?" The faith of a little child is something that is very beautiful. It has often been pictured as a fragrant blossom that adorns a tree. In adolescence the petals drop and there is a readiness for a fruitful life. But in spiritual maturity the tree brings forth its fruit in its seasons. Its roots are sunk deep into the stream of God's redemptive love. Its sturdy trunk can weather the storms and the ripened fruits of Godliness and of a Christian life are seen.

None of us are perfectly mature. We all have a place somewhere upon the scale of maturity. Some are more mature than others, but the goal and the aim of the Christian should always be that he becomes more mature. Or as Paul puts it in that familiar little passage, that the man of God may be mature, thoroughly furnished unto all good works.

I would not go so far as to say that if a person has no faith he is immature. But in my experience I have observed that if a person is immature in his emotional attitudes, he will also be immature in his spiritual life. Our emotions find expression also in the kind of faith and trust we manifest. We need a seasoned faith. A faith that matches the years that we have according to the calendar. It is a beautiful thing to see faith in a child. The kind of faith that they can manifest. It is a simple kind of faith. But when you see this same kind of faith in an adult it is a tragic thing to see. For many people are adults as far as years are concerned, but they are children or teenagers as far as their faith is concerned. We must strive for a greater degree of spiritual maturity.

Sometimes we hear teenagers using language in a spiritual way that you would normally expect from a much older person. We suspect that there is something wrong spiritually when you find this kind of language. Our faith must correspond to our chronological years. You would not expect a child to have an adult faith. And for this reason faith is something that must grow and develop with the growing years. All the various experiences of life help us to develop in this way so that we become more mature as Christians.

A lot of people within the church seem to want to be fed like little children. The sermons must not be too profound or too heavy because they do not like this sort of thing. They would like to have the kind of songs that appeal to children. The highly emotionally charged songs. The little choruses that children like to sing, rather than to sing the profound songs of the church. There are many people that thrill to the kind of music that appears to children, but their soul can not grasp the majesty of the "Hallelujah Chorus". And you find this same thing within the church today. Often when the minister preaches on something that is a bit more profound, they will say that was way over my head. And it is a pathetic thing that it is so. When we grow up we should be able to understand a sermon that has a bit of depth to it. This is the kind of spiritual food that we need if we are to grow up.

There are certain elements that go into spiritual maturity. We need a faith that is able to give a reasonable sense of spiritual security. We need a hope of salvation to which we can cling, especially in times of stress. A person who is constantly doubting whether he is a child of God and is never quite sure whether he is a Christian hasn't gained a mature faith. We all have our moments of doubt, but the mature faith gives us a sense of security that we need as we face life.

We also need a balanced view of life in which the emotional, the intellectual and the practical blend themselves together. A man who looks at religion from an intellectual side alone is going to be doctrinally sound. He will be able to recite the creed, but it leaves him a bit cold. That kind of person often tends to be extremely complacent. He lacks the enthusiasm and enjoyment that should be within the Christian faith. However, the person who lays too much stress on the emotional side will tend to swing from the extremes of spiritual elation to the depths of spiritual depression. He lacks the consistency that should be found in the true Christian faith. Or if we stress the practical at the expense of the other two, we tend to lead a busy life but a very shallow kind of life. We are busily running about doing many things, but we find little satisfaction in any of them.

To find the right kind of approach towards the religious life we need to know what we believe. We must have an intellectual grasp of the truth of the Bible and the truths of its doctrines and its teachings. But we need also the emotional warmth that flows from knowing in whom we believe and that we can feel the nearness of Christ and the beauty of His love and the sustaining strength of His marvelous grace.

Today there is a tendency to lay a bit too much stress, I believe, on the emotional side of the Christian life. We think of it only in terms of its experiential side, particularly the things that warm our souls. I am a bit afraid of this approach to the Christian faith. When we swing too much into the emotional extremes we are going to lose sight of the real stability that it can offer. Because that is not the kind of faith that gives a man strength when he has to move through the valleys, or when he has to fight difficult battles, or when he faces great temptations.

Balance your faith, because this is needed if we are going to move towards spiritual maturity. And then it will not be just a faith that is learned from a book, but it will be a real spiritual experience that moves on towards greater and better things as the years roll on. For when people live only on an emotional plain, when the latter years of life have come there is little substance to which to hold.

We need a happy blending within our Christian life. Spiritual maturity will also emphasize the fact that we can graciously accept the trials of life. There are adversities in the life of the Christian. It is not always easy to make our faith relevant in days of sickness. But when faith is made real so that it reaches every part of our lives, it will give strength in such times. When our lives are tested in the crucibles of suffering, in the days of sorrow, or in moments of pain, then we can see how well our faith stands the test. For God sends these testing periods not for His own sake to determine what kind of faith we have, because He knows this, but for our sake that our faith may grow and develop and become strong.

Then one more thought. We need a healthy view of death. Though we must not be eagerly looking forward to death, nor must we live with an undue fear of death, it becomes important in our lives because of the fact many of the fears and the anxieties that we face center around the thought of death. The Christian approach is one of accepting it with faith. A faith that knows that it is but a stepping stone into the glorious fruition of all our hopes and dreams.

I know a lot of people who seem to be afraid of death. Particularly those kind of people who think they have heart trouble when they actually don't, or think they are suffering from cancer when all the tests show negative. Basically they are afraid of death. The man who is afraid to go up into an airplane because he might suffer an accident and die.

The Christian need not live that way. And the mature Christian is one who sees all of life, each step of the road, as being a preparation for the next. When we are children we are preparing for the teenage years. During the teenage years we are getting ready for the time when we are to be more productive in our families, in our work, in the life of the church. And then, as we move on past middle years towards the declining years of life, we must get ready for those times of retirement and for old ages so that those years will not be empty ones. And then God gives us those years to prepare the final step when we shall be with Him in Glory. That the man of God may be perfect, thoroughly furnished unto all good works. To do this he needs a seasoned faith. For this is an important step on the road to maturity.

THOUGHT FOR TODAY:

To every man there openeth a way
And ways, and a way;
And the high soul climbs the high way,
And the low soul gropes the low,
And in between on the misty flats
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.

Towards a new Christian Radicalism?

Christians should be radicals.

The word 'radical' is a good christian word.

It means that we should be what we are from root to top, totally.

A christian should be totally devoted to God.

A half-way christian is an absurdity.

* *

However, a christian should **not** be a radicalist.

There are many radicalists in the present world.

They want to revolutionize the world; here and now it must be changed; it must be changed immediately according to their pattern of thinking.

These christians say: there should be one church (and they are right), therefore we break down all the walls of all the churches (and they are wrong).

They say: there should be no war (and they are right), therefore we refuse to carry any arms (and they are wrong).

They say: there should be a just society (and they are right), therefore we oppose all present structures of society (and they are wrong).

In the days of the great Reformation of the 16th century Luther and Calvin called the people of God back to the Bible; but they opposed radicalism.

That radicalism was represented by a so-called third wing of the Reformation, mainly represented by the Anabaptists. The church-historian **Karl von Hase** characterized these Anabaptists in the following words: "It was the **radical** wing of the Reformation; in its view the Reformation was 'too limited in range, not spiritual and not high enough'; it wanted to complete in religious, nd more or the less consciously also in political life, what the Reformation seemed to have done only half-way; and going on to extremes it represented Protestantis in its fury, in its ecstasy. That was the reason why it broke totally with historical tradition, and ignored all present forms of Christianity."

And von Hase adds: "They rejected a special spiritual office, because the Spirit of God makes men spiritual and speaks through whom He wants."

It is well-known that the great reformers fought against that kind of radicalism. Calvin for one did not want to be identified with these radicalists.

* *

The book of von Hase from which I quoted was called: New Prophets. And it is a remarkable thing that we hear the cry for new prophets in our midst. Recently I read an article in one of our magazines, in which I was struck by the words: "If we really believe that Christ is risen and is Lord of our whole lives, we will call for **radically christian prophets** to call us back to integral, total christian consciousness." [1])

And I read in the same article that the Body of Christ, as Paul writes about it, is "a cultural metaphor", it is not only "a churchly thing", but it means "corporate action in education, politics, business, labour, medicine and in every aspect of human culture."

The same way of thinking is expressed in another magazine, in which the following description is given of the church of the first centuries: "The Church of the early Christians was a radical group of people who commonly went against the grain of the misdirected societies where it came to the surface of daily affairs. The Church of Christ was a political force, it is clear, which, if left to flourish, would challenge the entire political structuration of the Roman empire. Economically too, the Church of Christ threatened the entrepeneurs, the market price of grain, the availability of cheap labour. — Further, the old patterns of relationships in society, husband-wife relationships, master-slave relationships were being changed as much as the converts could bear under the teaching of their advisers. Children, wives, slaves could make a claim in communal courts against those who were given absolute power over them under public law." [2]) The author of this article mocks the present churches calling them 'salvation-machines' and he even draws the conclusion: "The present-day churches are outside the church." And he adds: "Evangelical churches have become more the Efficient Church than the Church that is willing to take the cause of the weak and the exploited."

It seemed rather ironical to me that the author of the last-mentioned article called himself **Onesimus**; as a matter of fact Onesimus was the slave who was sent back by Paul to his master, and the position of the New Testament and of the early church concerning slavery is well-know: it was a radical position but not one of radicalism. In Jesus Christ there was neither slave nor free man, that was the great proclamation of Christian equality; but the slaves should obey in everything those who were their earthly masters. (Col. 3:11, 22)

It has often been asserted that original Christianity was a radicalist movement, a kind of primitive communism, and that the first christians were the real revolutionaries of that time; the socialist **Karl Kautsky** has written that way, and others have followed in his steps.

But over against all such efforts **Ernst Troeltsch** in his classic study: **The social teachings of the christian Churches,** wrote the following: "It is worthy of special note that the early Christian apologetic contains no arguments dealing either with hopes of improving the existing social situation, or with any attempt to heal social ills; it is based solely upon theology, philosophy and ethics; further, these ethical considerations always aim at fostering habits of sobriety and industry, that is, they are concerned with the usefulness of the Christian as citizen. Jesus began His public ministry, it is true, by proclaiming the Kingdom of God as the great hope of Redemption, and this hope was cherished by the early Christian Church as a whole; this Kingdom, however, was never regarded as a perfect social order."

And the great church-historian **Harnack** writes the following about the same period: "In the christian communities strong moral demands for the purification of private life, marriage, the family, and all social intercourse were operative, but these demands were related to real conditions. From the very beginning the new religion was, or very soon became in the Gentile Church, a conservative power in relation to social conditions. — Christianity neither possessed nor evolved any social program peculiar to herself; all she did possess was an absolute authority, while she also introduced various improvements, a higher morality, a more inward attitude towards life, and an actual improvement of helpfulness which probably was far ahead of anything of the same kind that existed in the Empire at that time."

Now it is far from me to state that men like Troeltsch and Harnack did speak the final words on the matter under consideration, as a matter of fact I have many objections against their liberal theology; their historical observations, however, were often unsurpassed; in my opinion they were quite right in denying that cultural radicalism of original Christianity which was ascribed to it by socialist authors; and which again is ascribed to it in order to promote a similar radicalism in the present time.

Do we need new prophets?

We need the prophetic Word which is as a lamp shining in a dark place, we need a faithful ministry of the Word in that Church which is more than a cultural phenomenon or a societal structure; which is the body of Christ, that means, and now I quote prof. S. Greydanus, "that the Lord Christ pours out all of His fullness of grace, all that He acquired by His mediatorial work, into His congregation, because she has nothing good from herself." (K.V. Ephesians, p. 45) It only hurts if a church preaching this gospel is called a "salvation-machine"; sometimes Billy Graham is labelled the same way; in spite of evident shortcomings this should not be done.

Should we renew society?

We certainly should work for it, individually and corporately, and Christian organizations, obedient to the Word of God, may rightly claim our support; but we should never forget that any real renewal must start in the heart, in the regeneration of the heart by the Spirit of God, and that no human action can take the place of that regeneration. "The kingdom of heaven is like a leaven which a woman took and hid in three measures of meal, till it was leavened."

Prof. Herman Ridderbos explains these words in this way: "Although the action of the kingdom of God is hidden, it has a power which pervades all. In this dispensation the coming of the kingdom can be compared with a slowly progressing process. It is significant for the whole of life. It asks access everywhere and in all relations in order to show its power and to leaven life. But it should not be concluded that all the world will gradually be transformed. The Gospel does not know anything of such a general christianization. However, the kingdom, in a hidden way, will pervade all relations and everywhere where it comes it will assert its influence as a sanctifying and correcting principle." (K.V. Matth. I, pp. 261, 262)

This is very radical.

But it is no radicalism.

Louis Praamsma.

---

[1]) R. L. Carvill in The Christian Vanguard, July 1970, p. 5.

[2]) Onesimus in The Guide, Vol. 18, 1970.

It is an inexpressible grief to me to see the church spending its energies in a vain attempt to lower its testimony to suit the ever-changing sentiment of the world about it.

Benjamin B. Warfield.

★

Prayer is not an argument with God to persuade him to move things our way, but an exercise by which we are enabled by his Spirit to move ourselves his way.

Leonard Ravenhill.

FROM THE BOOKSHELF

SHOCK IT TO ME, DOCTOR,
by A. D. Dennison, M.D.
Zondervan, Grand Rapids,
1970. 152 pages, $3.95.

The shocking doctor is Dr. A. D. Dennison, Jr., a medical doctor of wide experience in medicine, church-work, counselling, youth-activities, and public-speaking. The doctor is apparently in great demand as a speaker at church conventions, and such prominent evangelicals as Billy Graham, who provides the foreword, and Dr. P. Smith of Toronto's Peoples' Church comment very favourably on this book.

Shock it to me, Doctor is a collection of the doctor's speeches. The book is padded a little to reach reach its size: The first chapter does not start until page 17, and there is usually a blank page or a page and a half between chapters. Topics dealt with in these speeches include: the new morality, profanity, conformity, the generation gap, suicide, values, sex, death, science, drugs, and communism.

The doctor does not pussyfoot around the bush. He has a strong evangelical position on these matters, and delivers it bluntly and often humorously. One of the strong points of the book is that as the doctor makes his critical diagnosis of our sick society he does not fail to call attention to some diseases within the church as well.

In connection with the hypocrisy that young people observe in adults, Dr. Dennison quotes: "The young person learns to comply with this split system of life, becoming instantly religious on signal, and instantly secular when the scene changes. This gives rise to a spiritual schizophrenia which can be guaranteed to produce an explosion in the young life sooner or later." (p. 69)

Dr. Dennison claims that "America has driven a wedge between two inseparable realities, the spiritual and the material (p. 122)." He states that as far as the social needs are concerned we cannot continue to offer pie-in-the-sky. We need the Gospel and a **social** gospel. "Man needs both — not hell on earth, but heaven on earth and in the skies." (p. 123)

But the church has often misused its energies and resources. "We expend ourselves on fund drives, on building campaigns, on air-conditioned sanctuaries, on padded seats, on rules and regulations. But we have been called to live." (p. 114)

The fact that Dr. Dennison does not present a simple black-white picture, blaming all the ills of our society on the liberals and the commies, gives a balance and an honest tone to the book. Reading it, one gets the impression that the doctor would be a fascinating speaker to hear once. But reading his speeches is something else.

His method is to string together numerous (sometimes 7 per page) jokes, stories, and texts. These come at you thick and heavy, but without too much connection and progression. In fact they often break the flow of the talk. The book might well provide someone with a fund of illustrations that will last him for a good long while. But it seems that sometimes the good doctor does not catch on to his own jokes. Let me illustrate, from p. 113:

> "From a phony religion though temporarily rented beliefs we move to a vital faith that is authentic, relevant, contemporary yet New Testament honoring Christianity. Here is where untapped power lies. I like Billy Graham's favorite story about a man who was to be electrocuted for murder and it was his morning to go. There were about eight other men on death row. As he walked silently toward the electric chair one of his fellow inmates said, "God bless you, Joe." Another one said, "Good luck, Joe." And when he came to the last man everyone had said everything he could think of to say, so he blurted out, "More power to you, Joe."
>
> There is power in the valid faith of a man who is plugged in to live Christianity."

Illustrations like that short-circuit the whole speech.

Texts are also used somewhat inappropriately at times. Such as on p. 47, where "be not conformed to the world" is seen to pay off in medical discoveries by men such as Lister and Semmelweiss who dared to differ with prevailing medical practice.

We can forgive the doctor these little errors for this is not his field of training. But I do wish that he had told us more about how he sees the practice of medicine as a Christian. In a way this book is another evidence of the cult-of-the-pro amongst evangelicals. We get tired of preachers saying the same thing, so we get a prominent athlete, or doctor, or scientist to lend a note on authority to the Christian message ("Look, he's successful, and he believes."). Meanwhile, the message remains rather simplistic, because these pro's do not speak about their own field.

In spite of this, Dr. Dennison speaks with a lot of common sense, solid Christian conviction, and blunt, humorous honesty. You may well enjoy this book. You would certainly enjoy listening to the shocking doctor in person.

Morris N. Greidanus.

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ASK FOR CATALOGUES.

WORK WITH BLIND BRINGS MEDAL: One of Canada's pioneer radio hams, David S. Lloyd (rear), 67, aids Andy Kantor, an almost totally blind radio ham, at Kantor's Willowdale, Ont. home. Lloyd has been awarded the Christopher Columbus Gold Medal of the International Institute of Communications, in Genoa, Italy, for training blind radio operators.

POSITIEVE LEIDING

Onlangs werd er in een krant op gewezen hoe de kerken in het algemeen hun boodschap hebben veranderd. Was het vroeger "Ga naar de kerk van uw keuze," nu is het meer in de trant van "one by one, two by two, show a little love in all you do," of "Break the hate habit — love your neighbour." Vooral in de United States is deze vorm van korte "messages" of "spotannouncements" erg populair geworden. Er worden millioenen voor uitgegeven. Alle aandacht wordt gevestigd op het practische beleven van het Christendom. Zelfs kinderen worden via de televisie aangespoord Christelijk te leven, zij het in hun taal en in hun wereld. Hen wordt verteld hoe zij zich op de speelplaats moeten gedragen of, hoe zij de dingen met andere kinderen kunnen delen.

Men kan dit oppervlakkige evangelisatie noemen (als men het evangelisatie noemen wil) en misschien is dit ook wel zo. Als wij maar niet vergeten, dat Jezus zelf die schijnbaar oppervlakkige dingen noemde als maatstaven waarbij iemand op de jongste dag beoordeeld wordt. Weet u nog: "Ik was naakt en ge hebt me gekleed, ik was ziek en ge hebt me bezocht, ik was in de gevangenis en ge zijt bij me gekomen." Er is zeker plaats voor practisch Christendom en misschien moeten wij wel erg oppassen, dat wij dit niet over het hoofd zien.

Aan de andere kant echter, laten dergelijke radio- en t.v.-berichten ons onvoldaan. Beter dan wij zeggen kunnen voelen wij aan, dat dit toch niet alles is, dat dit niet het hart raakt. Maar als wij niet meer te zeggen hebben, dan is ons oordeel tamelijk negatief. Want wat raakt dan wel het hart, wat is dan positief?

Deze week kregen wij een brief van een lezer, die speciaal hierbij stilstaat. Deze lezer beklaagt zich erover dat wij zo negatief leven en dat wij zo'n behoefte hebben aan positieve leiding. Hij meent velen aan zijn zijde te hebben. Ook ons blad zou die leiding niet geven. En toch, zo schreef onze lezer, is er aan die positieve leiding zo'n dringende behoefte.

Wij zijn geneigd met onze briefschrijver in te stemmen, ook al zegt hij dat ons blad evenmin die positieve leiding geeft. In plaats van dergelijke kritiek af te wijzen, kunnen wij er beter ons voor-van dergelijke kritiek af te wijzen, kunnen wij er beter ons voordeel mee doen. Want als wij de nieuwste Amerikaanse manier van christelijke propaganda als te oppervlakkig afwijzen, dan moeten wij daar iets anders voor in de plaats stellen. Anders is ook onze kritiek negatief.

Het komt ons voor (wij hebben dat al eerder geschreven) dat wij in ons geloof nog teveel met onszelf bezig zijn. Wij zijn er mee tevreden als wij weten wie God voor ons is. Maar wie wij voor de Here moeten zijn is een punt dat nauwelijks onze aandacht vangt. Als een jongen en een meisje van elkaar houden, dan verandert er wat in het leven van die jongen en van dat meisje. Dat beredeneer je niet, maar dat beleef je. Zo'n jongen en zo'n meisje merken heel goed, dat zij niet meer voor zichzelf maar voor de andere leven — en willen leven. Die jongen denkt bij alles wat hij doet: wat zou zij ervan zeggen? En dat meisje denkt over die jongen hetzelfde.

Dat is wel erg simpel uitgedrukt, maar God spreekt herhaaldelijk van Zijn verhouding tot Zijn volk als van een huwelijk. Zo simpel wil de Here het. Wij vragen om leiding, ook in de krant, en dat is goed. Alleen moeten degenen, die leiding willen, ook bereid zijn zichzelf los te laten en aan Gods kant komen staan. Er is geen vacuum in je leven als God daarvan het centrum is. Je raakt niet "frustrated" or "fed up" als God je doel is. Als wij het maar wilden aannemen, dat dit moet uitkomen in alles in je leven. Wij willen helemaal niet ontkennen, dat ons blad te kort schiet. Wij zijn ons echt van ons tekortschieten bewust. Maar wij zijn er eveneens van overtuigd, dat er geen "revival" of "reformation" komen kan, als wij niet geheel, met ons hele hart, met alles wat wij doen en bedoelen, voor God leven. Als God de Eerste is, het Centrum van ons gehele bestaan, dan fleurt alles op. Dan kunnen wij beter met elkaar over weg, dan waarderen wij beter wat anderen doen, dan verdwijnt de dorheid uit ons leven.

Wij begrijpen de roep om ons positieve leiding wel. Wij voelen ook wel dat er een hunkering is naar echt, blij Christendom. Maar wij zijn er eveneens van overtuigd, dat dit alleen komt als God de plaats in ons leven krijgt die Hem toekomt. D.F.

KEN UW CANADESE INDUSTRIE:

DE VISSERIJ VAN BRITS COLUMBIA

door Frederick J. Terrence

(Canadian Scene) — Er zijn 12.000 vissers in Brits Columbia, waarvan er velen hun eigen boot bevaren. Er zijn honderden kleine, door één man bemande boten die in het gezicht van de haven vissen, hoewel er natuurlijk ook de grotere boten zijn die in de Bering Zee gaan vissen.

Er wordt in Brits Columbia meer vis aan de man gebracht dan in enige andere provincie. In totaal bedraagt de jaarlijkse vangst ongeveer 600 miljoen pond vis.

De zalmvangst is het belangrijkst, en de jaarlijkse vangst van 150 miljoen pond brengt $50 miljoe op. De zalmvisserij vindt 't gehele jaar plaats, behalve in de maanden januari en december, wanneer deze vissen niet gevangen mogen worden. De vangst is echter het grootst in de zomer- en herfstmaanden wanneer enorme hoeveelheden zalmen de riviermonden binnenzwemmen om kuit te gaan schieten.

Hierna zijn de haring en de heilbot de belangrijkste vissen. De jaarlijkse haringvangst is ongeveer 200.000 ton. Het grootste gedeelte hiervan wordt verwerkt tot meel en olie, welke producten ongeveer $7½ miljoen opbrengen. Brits Columbia ligt dichtbij een van de rijkste heilbot gronden. De vangst bedraagt 35 miljoen pond per jaar met een opbrengst van $8 miljoen. Er wordt ook veel gevist naar tong, kabeljauw en leng, maar de visserij op tonijn, die enkele jaren geleden nog van groot belang was, is nu bijna verdwenen. Er worden echter grote hoeveelheden tonijn ingevoerd en verwerkt in conservenfabrieken.

De schelpvisserij begint steeds belangrijker vormen aan te nemen in Brits Columbia. Kreeft en garnalen brengen per jaar meer dan een miljoen dollar op. Oesters en mosselen vormen eveneens een belangrijk deel van het inkomen van de vissers. Er wordt ook ook aan walvisvangst gedaan in de wateren buiten de kust. Tong, spiering en zg. zwarte kabeljauw worden in grote hoeveelheden gevangen, terwijl men ook veel rockfish, dogfish en bot vangt.

Het Department of Fisheries houdt zich o.m. bezig met conservatie en ontwikkeling. Zo is men bijvoorbeeld in het Babine Meer bezig met een project om de zg. "sockeye" zalmstand te doen toenemen met meer dan een miljoen vissen per jaar. Dit gebied vormt een ideaal gebied voor de vissen om kuit te schieten. Zij komen hier via de Skeena Rivier.

Honderden mensen, zowel mannen als vrouwen, werken in de visconservenfabrieken. Zoals in iedere tak van de industrie zijn hier kansen op het gebied van de verkoop, administratie, e.d. Honderden vissers hebben hun eigen boot. Zij brengen hun vangst zelf naar de conservenfabrieken. Zij staan dus volkomen op zichzelf en zijn dus in zekere zin geheel hun eigen baas, zonder gebonden te zijn aan bepaalde uren. Sommigen van hen gaan op de zalmvangst, waarbij 24 lokazen op dezelfde manier door het water worden getrokken als men dat voor liefhebberij doet.

Als U in Brits Columbia woont kunt U gemakkelijk uitvinden welke kansen er voor U op dit gebied bestaan. Het Department of Fisheries in Ottawa kan U een weelde aan gedrukt materiaal sturen. Als U daarin geïnteresseerd bent, schrijf dan aan het departement.

Het is niet gemakkelijk om een eigen bedrijf te beginnen, en zij die er bij betrokken zijn zullen het hier ongetwijfeld mee eens zijn. De visserij, of U het nu voor Uw brood doet of uit liefhebberij, heeft een bepaalde aantrekkelijkheid en schenkt grote bevrediging. De vissersvloot van B.C. is een van de modernste van de wereld. De waarde aan vaartuigen, tuig en netten bedraagt naar schatting meer dan 50 miljoen dollar.

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ALASKA

GROTE DREIGING VOOR DE OLIE VAN VENEZUELA

Uit een overzicht van de NAVO blijkt dat de nog niet zo lang geleden ontdekte aardolievelden in Alaska van zeer grote omvang zijn, zie kaart. Uitgaande van de laagste schatting van de hoeveelheid aardolie die onder de grond aanwezig is zouden de Amerikaanse oliereserves door de vondst in Alaska met 30% stijgen.

De gigantische olievoorraad in Alaska roept een aantal problemen op. De komst van de olie uit Alaska kan leiden tot een overproduktie en een inzinking van de wereldmarktprijzen. Het olieaanbod zal van invloed worden op de "oliepolitiek" van sommige produktielanden van de Derde Wereld. Het is waarschijnlijk dat sommige oliemaatschappijen de produktie van Alaska zeer snel tot ontwikkeling zullen brengen teneinde de zeer hoge beginkosten van exploitatie snel te overwinnen. Deze snelle exploitatie zou zich tussen nu en 1980 kunnen voltrekken en daardoor geleidelijk de olielanden die naar de Ver. Staten exporteren nadelig kunnen treffen. Venezuela, dat dure aardolie produceert, zal vermoedelijk het krachtigst getroffen worden. Ook Canada wordt bedreigd als exportland van aardolie.

Uiteraard zullen de oliemaatschappen trachten de aanvoer van aardolie uit Alaska te reguleren. Het sterk geconcentreerde karakter van de petroleum-industrie is echter niet bij machte grote concurrentie te verhinderen. Zo waren "onafhankelijke" olieproducenten er de oorzaak van dat de ontwikkeling van de aardolievelden in Libië werd versneld. Hoe dan ook: het toekomstige evenwicht in de aardoliebevoorrading zal de druk ondergaan van de gigantische olievelden in Alaska.

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.
Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Koop een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

Ontario

Zou U eigenlijk wel ergens anders willen wonen?

Ontarians zijn mensen die daar gaan wonen waar het het beste is. Wij zijn mensen die vanuit alle hoeken van de wereld hierheen zijn gekomen er er zijn gebleven om mee te helpen met de opbouw. Mensen met ruggegraat, gestaald en met een verlangen te slagen. Mannen en vrouwen die in een tijdsbestek van enige tientallen jaren een levensstandaard hebben bereikt, waarvoor andere landen eeuwen nodig hadden. En als er al van een tekortkoming mag worden gesproken, dan is het wel onze diepgewortelde bescheidenheid. Ontarians mogen er misschien trots op zijn Ontarians en Canadezen te zijn . . . ze laten het aan niemand merken. Vanuit een economisch standpunt gezien is dat verkeerd. Hoe meer mensen Ontario en Canada naar voren schuiven, hoe beter dit is. En we hebben heel wat om trots op te gaan.
Ontario's strijd tegen watervervuiling bijvoorbeeld is volop gaande en wordt gewonnen. Nieuwe voorschriften, waarvan vele de eerste van dit soort in Noord-Amerika, worden doorgevoerd en vele van onze rivieren en meren worden schoner inplaats van vuiler. Huisvesting is een andere strijd en op dit front is de Ontario Housing Corporation aktief in bijna 200 distrikten met programma's die bijna een miljard dollars bedragen.
Vanzelfsprekend hebben we daarbij een krachtige, gezonde economie nodig om deze belangrijke programma's te ondersteunen. En daarin kunt u een groot aandeel leveren. Want hoewel onze produktie in tien jaar en onze inkomsten in twaalf jaar tijds verdubbeld zijn, gaan Ontarians niet op hun lauweren rusten. Er ligt een nieuwe periode van tien jaar voor ons open, vol met uitdagingen en mogelijkheden om onze welstand op een nog hoger niveau te brengen. Om deze uitdagingen tegemoet te treden, moeten we in onszelf geloven. Hetgeen, als u er goed over nadenkt, nog niet zo'n slecht idee is.

Telkens als u Ontario een duw in de rug geeft . . . schieten Ontario en Canada een eindje vooruit.

Government of Ontario John Robarts, Prime Minister.

NEDERLAND
na bijna 20 jaar

door JOHN BOSGRA

❷

De volgende dag stelde een van onze zwagers voor om een fietstocht te maken. Volgens schatting was de afstand die we moesten rijden 25—30 km en het bezwaar was dat we in Canada nooit fietsten. Het avontuur lachte ons echter zo mooi toe dat de bezwaren daardoor verbleekten en we gingen op reis.

De tocht ging van Holwerd over Visbuurt naar Ternaard. Visbuurt is een gehucht dat zijn naam ontleent aan de tijd toen de Oost- en Westpolder nog niet waren ingedijkt, en Holwerd en Visbuurt beide nog vissersplaatsen waren. De inpoldering vond plaats rond 1600. Daaraan kan men zien hoe plaatsnamen tot in lengte van jaren voortleven.

We reden vervolgens over het Schoor. Men heeft dan de zeedijk aan de linker, en het open veld aan de rechterhand. De meeste boerenbehuizingen stonden precies gelijk als de meesten allicht stonden voor honderden jaren. Wat opviel was dat veel kleine boerenwoningen en schuren nu verkocht zijn voor recreatie-doeleinden. Sommige waren van buiten geheel wit bekalkt, wat we nu niet bepaald mooi vonden. Dat ook in Nederland de stadsmensen zich wel eens in het open veld willen uitleven vonden we wel opmerkelijk. Overal viel ook hier er de aandacht op welk een revolutie zich in de agrarische bedrijven heeft voltrokken.

We besloten om onze weg verder naar Wierum te nemen, het dorp waar we 73 jaar geleden geboren waren, en vandaar naar Nes, waar we in onze jeugd doorgebracht hadden. Op de vruchtbare zwavelgrond rond Nes (W.D.), heeft de tuinbouw, maar vooral in de laatste jaren de tulpenbouw een grote vlucht genomen. Rooien, pellen en sorteren geeft in de tulpenbouw handen vol werk. Dit was in volle gang. Omdat dit juist in de schoolvakantietijd valt, is dit een prachtige gelegenheid voor de opgroeiende jeugd om goed wat geld te verdienen en ze maken er een goed gebruik van ook! Met al die nijvere ploegen volk in het veld kon men zelfs de indruk krijgen dat hier de tijd 20 jaar had stilgestaan. Tractors, machines en de tak van bedrijf toonden echter het omgekeerde.

Wij namen de terugweg over Wie, de Broekhoek, Wijniahoek, Hantumhuizen, Hantumerhoek, Hantum, Brantgum en Waasens. Veel nieuws op het gebied van nieuw- en uitbouw was hier niet waar te nemen. De oude kerken en torens pronken in deze terpdorpen nog in hun oude glorie; sommige nu prachtig gerestaureerd. Wat verder opviel was het grote aantal nieuwe scholen over de verschillende dorpen verdeeld. In sommige plaatsen is een fusie tot stand gekomen tussen Gereformeerde en Hervormde schoolverenigingen, waardoor nu met één school voor beide gezindten kon worden volstaan.

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Zoals de meesten van de lezers wel zullen weten is Holwerd de veerplaats voor het eiland Ameland. De meesten zullen ook wel weten dat het verkeer met badgasten dan gedurende het seizoen druk is, en dat is de laatste jaren nog toegenomen. In verband daarmee heeft men een rondweg aangelegd, zodat het verkeer niet meer door de nauwe straten van het dorp gaat, wat vroeger bepaald gevaarlijk was. Men vertelde ons dat er ook grote veranderingen waren aangebracht bij de pier en aan het pierhoofd. De volgende morgen bestegen we daarom weer "ons stalen ros", en gewapend met de camera gingen we met z'n tweeën een kijkje nemen.

Op de zeedijk konden we onze ogen nauwelijks geloven. Veertig jaar geleden werd er nog een harddraverij, met paarden en arresleden, gehouden op het ijs, vlak tegen de zeedijk en nu is het al groenland tot ver uit de kust. Hierdoor was men genoodzaakt de pier een halve kilometer verder in zee door te trekken. Van het pierhoofd heeft men een echt eilandje in zee geconstrueerd om het drukke autoverkeer op te vangen en voor parkeerruimte voor de auto's van dag-toeristen. Het "Hotel Zeezicht" heeft men hierheen getransporteerd en degelijk op fundamenten gezet, met speciale hoekbeschermers voor zeewater beschadiging. De vaargeulen naar Ameland waren uitgebaggerd, zodat de boten een hele dag heen en terug kunnen varen en men niet meer van het getij afhankelijk is.

Toen we een en ander filmden en ook de aankomst van de boten, kregen we gelegenheid om een gratis reisje naar Ameland mee te maken. We konden dan ook de aankomst op Ameland filmen, zei men. Het weer was kostelijk en dit was het mooiste zeereisje wat we van ons leven meemaakten.

— —

Van Holwerd vertrokken we naar Oenkerk. Hoewel er een kortere weg was, namen we de weg door Dokkum, om te zien hoe deze stad uit of buiten zijn wallen is gegroeid. We zagen toen dat de stad buiten de bolwerken nu veel groter is dan er binnen, en dat de bevolking, ook al weer tengevolge van de uitbreiding van de industrie, de laatste jaren met meer dan de helft is toegenomen. We genoten weer echt van de sierlijke oude gevels uit de 16e en 17e eeuw, die men vooral rond "De Zijl" kan bewonderen. We reden vervolgens over Rinsumageest, waar de monniken van het Klaarkamster Klooster vroeger zo hun best hebben gedaan met opbouw op het gebied van landbouw, veeteelt, ontginningen en vervening. De weg naar Oudkerk loopt door een open grasland district. Veel nieuwbouw is daar langs de weg niet. Wel ziet men hier de resultaten van de "ruilverkaveling", waardoor de bouw van nieuwe gebouwen als veestallen en schuren vaak noodzakelijk is.

Op naar Oudkerk, Giekerk (de Trynwâlden), krijgt het landschap een ander aspect, met veel bomen en natuurschoon. Aan beide zijden van de hoofdweg is het hier, in de laatse jaren zo bebouwd, dat men nauwelijks merkt dat men van het ene in het andere dorp overgaat.

In Oenkerk bezochten we, onder anderen, de Nieuwe Praktijk School, waar leerlingen uit alle delen van het land theoretische en praktische lessen krijgen, speciaal op het gebied van moderne veehouderij, en wat daarmee in verband staat. One belangstelling stond in verband met de veronderstelling dat daar de nieuwste snufjes op het gebied van veehouderij, melkerij, voederbereiding, veeverzorging, bemesting enz. worden toegepast. Hetzelfde zou het geval zijn op het gebied van machinerieen. We werden vriendelijk verwelkomd en rondgeleid. In onze verwachtingen werden we niet bedrogen, maar toch zagen we niet veel wat voor Canada nieuw was of onbekend.

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Van Oenkerk gingen we naar Bergum. Bergum ligt nu in het centrum van het drukke verkeer. Vanuit Noord-Friesland loopt de hoofdweg van Dokkum over Murmerwoude, Bergum, Drachten enz. naar het binnenland vice versa. Bergum is nu een dorp van tegen de 6000 inwoners en Drachten is nu de tweede plaats in Friesland wat inwoners betreft (30.000). Hier werden wij, vooral op onze tochten per fiets, telkens geconfronteerd met het gecompliceerde verkeer. Dat het verkeer in Nederland zo intens is, is daarvan het gevolg. dat al het zakendoen en dientengevolge alle transportatie, zich afspeelt in een klein land met 13.000.000 inwoners. Naast Japan is Nederland, met 1600 inwoners per vierkante mijl, het dichtstbewoonde land ter wereld. Er zijn in Nederland per hoofd lang niet zoveel auto's als in Canada en toch is het verkeer drukker. Truck en trailer combinaties, bussen, auto's, motorfietsen, bakfietsen, bromfietsen en fietsen, alles krioelt dooreen. Het ergste is echter dat er zo roekeloos gereden wordt, inzonderheid door de dorpskommen. Er zijn wel voorschriften, maar de hand wordt er niet aan gehouden. Er is ook wel verkeerspolitie, maar die kan niet overal tegelijk zijn.

Een vriend van ons, die tegelijk met ons in Nederland was, vertelde ons dat in de omgeving van Balkbrug, Overijssel, in enkele uren 125 door de verkeerspolitie "op de bon werden geslingerd", tengevolge van roekeloos rijden. Als iemand op zulke drukke plaatsen wil oversteken, zonder voldoende uit te zien, is er 90% kans dat hij meteen tegen de vlakte gereden wordt. De mensen die hier meest de dupe van worden zijn slechtzienden, slechthorenden, dus oude mensen en onschuldige, spelende kinderen.

Wil men een eindje wandelen, dan is men op het fietspad aangewezen. Maar dat fietspad is ook voor bromfietsen, en zodra men een paar misstappen doet is de kans groot om overreden te worden. Zo is de toestand in de grote verkeerscentra! Gelukkig zijn er ook nog veel plaatsen waar het rustiger is.

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het aambeien slinkt en beschadigd weefsel heelt.

Een vermaard onderzoekinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken.

Het verlicht het jeuken en ongemak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijke vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

Dit werd bereikt met een nieuwe genezende stof (Bio-Dyne) dat snel beschadigde cellen helpt genezen en de groei van nieuw weefsel bevordert.

Thans wordt Bio-Dyne aangeboden in zalf en zetpil vorm genaamd Preparation H. Vraag er naar bij alle apotheken. Voldoening of U krijgt Uw geld terug.

(Adv.)

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DE LANGE REIS VAN JILDERD HOENEVELD

door S. P. Akkerman

(15)

"Wil je niet eens mee naar de kerk, of ben je Rooms net als Valera?" vraagt de vrouw.

"Nee, ik ben niet Rooms. Ik zal wel eens meegaan. Ik zeg het wel eens."

Dine kijkt hem even aan. Het is een knap meisje, vindt hij. Maar hij denkt er niet aan, om nadere kennismaking te zoeken.

Hij kijkt met schrik naar het "Fries Dagblad", dat op tafel ligt. Daar heeft misschien het verhaal van zijn oneervolle vlucht wel ingestaan. Nee niet met deze Dine. Nooit met een meisje in dit land. Hij ziet dan de toekomst klaar voor zich. Hier trouwen, later kinderen, veramerikaniseren, nooit weer naar Friesland, dat nooit! Nee, trouwen moest hij hier niet. Dan is de weg naar huis voor altijd afgesloten. De Friese klok slaat tien uur. "Ik stap maar eens op," zegt hij. Hij voelt zich hier verloren en overbodig.

"Blijf nog even," zegt Van der Veen en neemt de Bijbel. Jilderd hoort het Bijbellezen aan met tranen achter zijn ogen. Zo las vader 's avonds ook. Als de boer dankt zit Jilderd met gebogen hoofd. "Zegen Heer, ook deze jongeman uit ons nabuurland. Wees hem nabij, en sta aan zijn zijde."

Jilderd is stil als hij vertrekt. "Nou het beste gewenst, mensen."

Als hij buiten komt sneeuwt het. Hij rijdt langzaam op zijn motor langs de eenzame weg. Een koude wind glijdt over de velden.

Een eenzaam mens rijdt door het donker. Dat die boer zijn vader nu kende. Vader, die een jaar ziek was, toen hij in dienst was. Dat heeft hij aan hem nooit verteld. Wat zal hij antwoorden op de brief.

Als hij het erf oprijdt, is alles donker. Ze liggen al in bed. Hij rijdt de motor in de schuur en klimt naar zijn kamertje. Een olielampje steekt hij aan. Kaal is 't kamertje. Kale houten wanden. Een houten krib, maar er liggen drie dikke dekens. Jilderd schiet onder de dekens. Daar vouwt hij de handen. De wind, die over de vlakten uit het hoge noorden komt aanzetten, zingt om het plaatijzeren dak. Jilderd kruipt diep onder de dekens. Was hij maar niet naar Van der Veen gegaan. Zo uit Friesland is hij opeens weer in Noord-Amerika. Knecht bij Valera. Een farmer.

De volgende morgen zit hij weer op het kamertje met twee brieven, die de post heeft gebracht. Zijn hart bonst. Een rouwbrief. Van wie? Wie is er gestorven? Grootmoeder? Vader? Moeder? Hij scheurt de brief open. Het bloed vliegt naar zijn hoofd.

Heden overleed in de hope des eeuwigen levens onze geliefde Moeder, Behuwd- en Grootmoeder Feikje Hoeneveld, geboren Bosma. Sedert 10 mei 1907 weduwe van Jilderd Hoeneveld. In de ouderdom van 84 jaar.

De begrafenis is bepaald op woensdag 12 oktober vanuit de Ned. Hervormde Kerk te Vleerbos, 's middags twee uur, waarbij u beleeft wordt uitgenodigd.

Uit alles naam J. Hoeneveld, Vleerbos, 8 oktober 1912.

Met starre ogen zit Jilderd voor zich uit te staren. Zijn geld voor een nieuw oorijzer kwam te laat. Grootmoeder is gestorven. Waarbij u beleefd wordt uitgenodigd. Als een tartende uitdaging staat het daar. Hij, Jilderd, die haar oorijzer stal, wordt uitgenodigd. Terwijl hij nooit zal kunnen komen. Vijfhonderd dollar zou hij moeten hebben om de reis te betalen. En dan kwam hij immers nog te laat. Het dringt opeens tot hem door, dat al had hij alle geld van de wereld, hij nooit zou kunnen komen. Begrafenis 12 oktober en het is nu al november. Grootmoeder is al lang begraven. Aan haar zal hij nooit iets kunnen goed maken.

Zij was oud. Het is waar. Oud, ja. Ook oud en arm, toen hij de deur van het kabinet open draaide en zijn noodlottige greep deed. Na dat ogenblik is hij voortgejaagd, is hij gevlucht. Hij neemt de andere brief in zijn hand. Die is van vader. Hij herkent de grote hanepoten. Wat zullen ze hem hebben te zeggen

Met trillende vingers maakt hij de brief open. Zijn ogen groot en brandend rukken langs de regels.

Vleerbos, 8 oktober

Jilderd,

Zoals je uit de rouwbrief kunt zien is grootmoeder gestorven. Zij heeft je geld niet meer nodig. Nooit meer. Evenzeer zal ik het houden, als hulp voor grote uitgaven in een zwaar huishouden, waar een paar handen de kost moeten verdienen voor zes monden.

Jouw verhaal, dat je het oorijzer had geleend, is meer dan onzinnig. Een ding is zeker: dat je onze eer, je eigen eer en toekomst over de straat hebt geschopt. Toen grootmoeder de eerste keer naar de kerk ging met een blauw doekje op het grijze haar moest ik mij inhouden. De uitvloeisels van jouw gemene streken vloeien over alles heen. Jij moet daar maar stil wat blijven. Dieven in de familie is een schande. Het is mooi dat je vergeving hebt gevraagd. Maar ik ben daar nog niet aan toe. Je moeder wil die kant wel uit, maar vrouwen zwemmen in gevoel. Maar je blijft ons kind. Maar zoals ik zei, de eerste jaren kun je beter niet in Vleerbos verschijnen. De herinnering zou te smartelijk zijn.

Je vader, J. Hoeneveld.

Jilderd zit met grote ogen te staren. De eerste jaren daar maar blijven! Troosteloos ligt zijn leven voor hem. Een jaar, desnoods twee heeft hij gedacht. Het dorp, vader en moeder. Friesland. De velden met hooi, de mensen.

Hier in dit wijde land, met deze stugge mensen zal hij moeten leven. Zijn vader schrijft het. Vader, die vroeger een jaar lang ziek was in dienst, schrijft het. Moeder is anders, maar die komt bij vader niet aan het woord. Op dit ogenblik sterft er iets in het hart van Jilderd. De liefde tot zijn vader. Zijn gezicht trekt in een strakke plooi. Vader wil hem daar niet terug. De herinnering zou te smartelijk zijn. Jilderd kijkt door het kleine raam. Een witte wereld strekt zich voor hem uit. Het heeft vannacht erg gesneeuwd. Een grijze lucht hangt laag over dit vergeten, eenzame gebied.

Voorlopig maar niet thuiskomen. Er kropt een hete weemoed op in zijn keel. De schuur van Bonne Bouwhuis. Voeren hooi op de blauwe grijze wagen, schommelend door het warm gestoofde veld. Kieviten duikend in toomloze vaart, zwart en wit. Het hoofd van Jilderd Hoeneveld zakt langzaam op zijn armen. Zo zit hij aan het tafeltje. Zijn lichaam schokt van het snikken. Een eenzaam verloren kind in een wijde, vreemde en sombere landstreek. Zijn handen klemmen om de tafelrand. "O vader, o moeder, ik ben een dief en kan nooit meer terug."

De winter van Nebraska liegt er niet om. Vrachten sneeuw dekken de velden. De buren verschijnen 's zondags niet meer om naar de kerk te gaan. Het wordt al maar kouder. De kachel, waarin dunne gezaagde boomstammetjes worden gestookt, staat de hele dag gloeiend en nog is de kamer niet warm. 28 graden onder nul wijst de thermometer. Op een dag met donkere luchten en storm zakt hij zelfs tot 32. Jilderd zorgt voor de paarden. Met de arbeider zaagt hij hout. De arbeider kent nu ook al genoeg Engels om met hem te kunnen praten. Deze Pool Ivan Polenfski, bevalt het hier niet best. Ja wel in Amerika, maar hij praat graag tegen Jilderd over de grote slagerijen in Chicago. Daar is geld te verdienen. Niet werken tot de zon ondergaat. Hij weet het uit de kranten. Eerst moet men wat thuis zijn in dit geweldige land, maar als hij dat is, blijft hij niet bij Valera.

Het lokt Jilderd niet aan. Chicago. Hij is er langs gekomen met de trein. Een druk station. Een wirwar van huizen en grote gebouwen. Geweldig druk was het daar. Neen, daar wil ik niet naar toe, maar Ivan zaagt maar door over de Union Stockyards . . . Drie en vier dollars per dag . . .

Als het te koud wordt om in de schuur te werken, mag Jilderd in de kamer zitten lezen. Hij heeft toen hij een keer in Omaha was enige boeken gekocht. De boekhandelaar prees ze hem aan als boeiend en spannend. En Jilderd geniet er dan ook buitenkewoon van. Jac. London is de schrijver en de verhalen spelen zich af in het hoge noorden van Amerika en Alaska. Gouddelvers en hun belevenissen worden boeiend beschreven. De oude trek naar deze verre, barre landen met hun verborgen schatten, komt weer boven in het hart van Jilderd. Het bestaat dus toch. Dat moet daar een ander leven zijn dan hier in de vlakten van Nebraska met rogge en tarwe. Als hij daar eens naar toe trok. Rijk worden. Rijk in Vleerbos terug komen. Ach ze willen hem daar immers niet terug zien. Zijn vader niet tenminste, maar zijn moeder? Hij zal ook eens terugschrijven. Maar wat moet hij schrijven. Valera neemt ook even een boek van Jilderd in handen. "De dochter van de Sneeuwvelden." Hij leest er even in en legt het boek weg met een minachtend gebaar. "Laat je niets wijs maken," zegt hij, "Leon, drinking and misdrijven, dat was het leven in Klondike. Niemand werd er rijk!"

Jilderd laat het over zich heen gaan. Hij leest met gloeiende wangen. Daar, waar de Noordpool zijn vreselijke cirkel trekt van moordende kou. Is dat niet de werkelijkheid? En toch is het mooi.

(Wordt vervolgd.)

VERZAMELDE BERICHTEN

RAPPORT OVER OORLOGSVRAAGSTUK VOOR GEREF. SYNODE IN NEDERLAND

Op de vraag of nucleaire bewapening aanvaardbaar is voor de christenen, kwam het studiedeputaatschap voor het oorlogsvraagstuk, dat hierover aan de generale synode van de gereformeerde kerken in Nederland moet rapporteren, niet tot een eenstemmig antwoord. Dit betekent dat men de synode geen aanbeveling kan geven voor een uitspraak.

Het deputaatschap heeft dit gerapporteerd aan de synode, die op 13 mei in Sneek wordt geopend.

De meningen vallen in vier groepen uiteen. De eerste groep is tegen elk gebruik van geweld en uitsluitend voor geweldloze weerbaarheid. De tweede groep accepteert conventionele wapens om een afschrikkingsfunctie uit te oefenen of tegenweer te bieden in een conflict. Dit laatste onder voorbehoud dat ook in de politieke strategie nucleaire wapens geen rol spelen. De derde groep aanvaardt ook de nucleaire bewapening maar alleen voorzover zij de politiekstrategische bedoeling hebben uitbarsting van geweld te voorkomen. De vierde groep wil gebruik van nucleair geweld niet geheel uitsluiten, maar alleen "wanneer satanische machten zich ongebreideld op aarde zouden dreigen te manifesteren". De laatste groep tekent hierbij uitdrukkelijk aan, dat de wereldsituatie, ondanks het bestaan van antichristelijke machten in oost en west, thans geen gebruik van nucleair geweld rechtvaardigt.

Wel kwam het deputaatschap tot een eensluidende kritiek op de politieke verhoudingen in de wereld, waarvan het vraagstuk van oorlog en vrede niet kan worden losgemaakt. Gesteld wordt, "dat de huidige internationale structuur (oost-west; noord-zuid), bepaald door het streven naar zelfhandhaving en zelfontplooiing, ten koste van anderen, niet in overeenstemming is met wat het evangelie aan volken en mensen voorhoudt. Daarom stellen wij ons achter elk oprecht streven naar doorbreking van deze structuren en naar een wereldorde die niet is gebaseerd op machtsstrijd maar op beheersing van macht, in liefde en gerechtigheid. Het spreekt vanzelf dat in dat streven ook ligt besloten de inspanning om te komen tot rechtvaardiger sociaal-economische verhoudingen en tot een werkelijke vredesmentaliteit onder de volken.

In dit verband menen wij dat de kerk in het algemeen en bij voorkomende gelegenheden moet getuigen tegen verschijnselen die de vrede in gevaar brengen (machtsstreven, nationalisme, racisme, oncritische gezindheid jegens historisch gegroeide structuren), en haar leden moet opwekken alles te doen wat ieder in eigen leven en positie ten gunste van de vrede kan verrichten".

Bij hun studie constateerden de deputaten, dat nog niet zo lang geleden in de gereformeerde kerken vrij algemeen een afwijzende houding ten opzichte van het opkomende "pacifisme" werd waargenomen. Hierover zeggen zij in hun rapport: "Van deze tendentie voor zover tot uitdrukking komend in officiële kerkelijke besluiten en praktijken meenden wij ons te moeten distanciëren; wij waren van gevoelen dat, gezien het steeds dreigender worden van de internationale verhoudingen en de steeds rampzaliger gevolgen van een eventueel escalerend conflict, de gewetensnood van een steeds groeiend deel der gelovigen actueler was geworden dan ooit. In dit verband waren wij van oordeel dat de kerk moet voorkomen dat zij, door een veroordelende uitspraak of houding, zou tekortschieten in haar roeping de kerkelijke gemeenschap met deze gelovigen te bewaren en bijgevolg zou falen in christelijke liefde".

Om een gunstig klimaat te scheppen voor verder beraad beveelt het deputaatschap de synode aan:

1. de deelneming namens de gereformeerde kerken aan het werk van het Interkerkelijk Vredesberaad voort te zetten, en in dat kader (overigens zo nodig ook daarbuiten) mede te werken aan:
   a. de bestudering van de mogelijkheden tot herziening van de wet op de gewetensbezwaren;
   b. de coördinatie van interkerkelijke, gedifferentieerde, voorlichting en hulp aan gewetensbezwaarden;
   c. de voorbereiding en de uitvoering van activiteiten in het kader van de Vredesweek 1969, zulks onder dezelfde voorwaarden als in 1968;
2. er op toe te zien dat kerkeraden gewetensbezwaarden in hun opvattingen respecteren en als volwaardige gemeenteleden blijven behandelen;
3. er, in voorkomende gevallen, op te wijzen dat kerkelijke activiteiten binnen de krijgsmacht alszodanig geen, in kerkrechtelijke zin bindend, oordeel over de krijgsmacht impliceren;
4. de synode-uitspraak van 1968 dat dienstplicht geboden zou zijn terug te nemen en zich te beraden op de juistheid van het synodebesluit van 1936 art. 272, met name op de passage waarin "antimilitarsitische verwerping van de oorlog in welke vorm" een onschriftuurlijke dwaling wordt genoemd;
5. het deputaatschap ter bestudering van het oorlogsvraagstuk al dan niet in de bestaande samenstelling, te continueren;
6. vertegenwoordigers van het Gereformeerd Vredesberaad te laten deelnemen aan de bespreking in de synode van de vragen die het Vredesberaad indertijd aan de synode heeft gesteld.

Het deputaatschap werd gevormd door: prof. dr. A. Troost, voorzitter, L. v. d. Put, secretaris-rapporteur, ds. W. F. Bolt, ds. J. A. H. J. S. Bruins Slot, mevr. dr. F. T. Diemer-Lindeboom, prof. dr. I. A. Diepenhorst, mr. D. W. O. A. Grosheide, prof. mr. P. H. Kooymans, dr. F. H. von Meyenfeldt, ds. S. J. Popma, lt. kol. mr. A. Pot, dr. ir. J. Smidt.

GEREF. SYNODE SPREEKT MET KRITISCHE GROEPEN

Vanuit het Gereformeerd Vredesberaad werd (door dr. O. Jager) gepleit voor een initiatief tot eenzijdige ontwapening. Dit kan weliswaar nadelen hebben, maar deze nadelen wegen niet op tegen de gevaren van de huidige wedloop in de nucleaire bewapening. Tegen hen die stellen, dat nucleair wapenbezit de veiligheid bevordert, omdat de andere partij er zich door bedreigt voelt en dus geen oorlog zal beginnen, zei dr. Jager dat ook het dreigen met nucleair geweld verkeerd is. Immers in een nucleaire oorlog zal onvermijdelijk onschuldig bloed vergoten worden en dat verbiedt de bijbel.

SYNODE BEGON BESPREKING

Tot een uitspraak over de vraag of nucleaire bewapening door de kerk moet worden afgewezen is de gereformeerde synode nog niet gekomen. Wel is er uitvoerig over gediscussieerd en besloten is de meningen, die daarbij naar voren kwamen door te geven aan de prae-adviserende commissie van de synode, die in overleg met de deputaten voor het oorlogsvraagstuk moet proberen tot een voorstel aan de synode te komen.

Enerzijds werd tijdens de discussies betoogd, dat het moderne wapenbezit nodig is, niet om er oorlog mee te voeren, maar om er een oorlog mee te voorkomen. Anderen meenden, dat de kerk profetisch moet getuigen en zich niet mag neerleggen bij het "machtsevenwicht", dat geen evenwicht is, omdat de ene partij steeds sterker probeert te zijn dan de andere.

Velen waren er voor dat de kerk duidelijk zou moeten stellen, dat de oorlog zonde is. Sommigen trokken daaruit de conclusie dat de kerk dus de moderne nucleaire bewapening moet afwijzen. De afschaffing ervan is echter een politieke zaak. De kerk kan wel afwijzen, maar niet afschaffen. Eind november hoopt men de discussie te kunnen voortzetten op basis van een nieuw commissievoorstel.

TWEE STANDPUNTEN IN SYNODE

Twee standpunten werden verdedigd in de gereformeerde synode bij de voortzetting van de discussie over het oorlogsvraagstuk. Enerzijds werd gesteld dat de kerk het streven van de overheid naar een positief vredesbeleid krachtig moet steunen, maar dat zij de eigen verantwoordelijkheid van de overheid heeft te eerbiedigen, wanneer het gaat om de keuze van de middelen, waarmee de vrede het best gewaarborgd kan worden.

Het andere standpunt was, dat elke oorlogsvoering waarbij nucleaire, bacteriologische en chemische massa-vernietigingsmiddelen gebruikt worden, zonde is tegen God, die de wereld schiep en strijdig met zijn liefde in Jezus Christus, die de wereld redt. Medewerking aan zo'n oorlog zouden christenen mogen weigeren op grond van het "Gode meer gehoorzaam zijn dan de mensen" en de synode zou dat moeten zeggen. Afwijzen van medewerking aan zulk een oorlog zou ook betekenen zich onthouden van alles wat die oorlog kan bevorderen, zoals het in voorraad hebben van en het oefenen of dreigen met deze wapens.

De synodecommissie pleitte voor een uitspraak waarin gesteld wordt, dat de synode zich keert tegen het gebruik van wapens, die in een totale oorlog de menselijke samenleving bedreigen met verwoesting en ondergang. Ook wilde deze commissie uitgesproken hebben, dat zulk een oorlog niet een ramp is, maar zonde voor God.

Hoewel allen het er over eens waren, dat de ontwikkeling en het bezit van de moderne vernietigingsmiddelen een ontzettende bedreiging vormen, waren velen toch van oordeel, dat de kerk terughoudendheid heeft te betrachten in uitspraken over atoomwapenen, veiligheidsstelsels etc., temeer waar in Nederland de overheid geen ander streven kent dan de bevestiging van de vrede. De discussie zal in een van de volgende zittingen van de synode voortgezet worden.

KERKELIJKE UITSPRAAK

Bij de verdere besprekingen van het oorlogsvraagstuk in de gereformeerde synode is duidelijk geworden, dat het vooral gaat om de vraag hoe de kerk tot een effectieve uitspraak kan komen. Dit komt aan de orde in de synodezittingen in de eerste week van maart. Ter voorbereiding van deze discussie heeft de synode zich in de februarizitting gesplitst in vijf gespreksgroepen teneinde een diepgaande gedachtenwisseling mogelijk te maken. Het was voor het eerst, dat een dergelijke vergadermethode werd toegepast.

Verwacht wordt, dat de synode zal streven naar een beleid, dat ook de plaatselijke kerken in de meningsvorming betrekt. Van verschillende zijde is gesuggereerd, dat de synode richtlijnen en overwegingen zou kunnen formuleren, die dan plaatselijk onder leiding van de kerkeraden kunnen worden besproken, zodat de gehele kerkgemeenschap betrokken wordt in de discussie. Over de resultaten hiervan zou aan de synode moeten worden gerapporteerd.

KERKEN BETROKKEN IN STUDIE

Alle plaatselijke gereformeerde kerken zullen een memorandum krijgen over de synodale besprekingen van het oorlogsvraagstuk. De bedoeling is dat de plaatselijke gemeenten hierover gaan spreken en dat de resultaten daarvan worden meegedeeld aan een speciaal deputaatschap, dat zich moet beraden op die punten van het oorlogsvraagstuk, die in de synodale discussies niet tot een oplossing kwamen. Het gaat daarbij ö.a. om de bijbelse gegevens t.a.v. dit vraagstuk. Van dit deputaatschap wordt een rapport verwacht voor de volgende synode, die in mei 1971 begint.

DISCUSSIE OORLOGSVRAAGSTUK

De gereformeerde synode heeft de plaatselijke kerkeraden verzocht gespreksavonden te houden over het oorlogsvraagstuk, waarbij het met name gaat om de toelaatbaarheid van de NBC-wapens. Daarbij is door de synode een brochure verstrekt — die door de kerkeraden in aantallen bijbesteld kan worden — waarbij een aantal voorstellen is gebundeld die bij de synode werden ingediend. Daaraan zijn toegevoegd schetsen van drs. W. F. Bolt, prof. mr. I. A. Diepenhorst, generaal majoor T. de Ruig en drs. N. A. Schumann. Aan het eind worden concrete vragen gesteld, waarop de synode antwoord verwacht voor 31 december van dit jaar.

God, de opperste kunstenaar

Een dichter kan een simpel blad papier nemen, een
gedicht schrijven en wereldberoemd worden.
Dat is genie.

Rockefeller kan zijn naam onderaan een blad papier
schrijven en het kan miljoenen waard zijn.
Dat is kapitaal.

De staat kan goud nemen, het laten munten en stem-
pelen met de een of andere waarde.
Dat is geld.

Een werkman kan materiaal van twee kwartjes nemen
er er een voorwerp van vijf gulden van maken.
Dat is handigheid.

Een artist kan linnen nemen, een doek schilderen en
het voor duizenden verkopen.
Dat is kunst.

God kan een zondig leven nemen, het wassen in het
bloed van Christus, in een hart zijn Geest laten wonen
en een mens tot zegen stellen voor de mensheid.
Dat is genade!

Uit: Trowel and Sword

NEVADA BREIWOL

Meer meters per bol

IMPORTEUR:

JANKOK LTD.

P.O. BOX 252 — WILLOWDALE, ONT.

Nu 17 dagen in Europa, een auto en 2200 km rijden voor slechts $357.*

KLM's populaire programma's zijn er weer! En nog steeds de voordeligste die er zijn. Bijvoorbeeld:

Het 17-daagse plan $357* vanaf Montreal

Ontworpen om zo veel mogelijk van uw vakantie te profiteren. U vertrekt op een vrijdagavond, om twee weken later op een zondag terug te komen. In de prijs is begrepen: Retourbiljet economie klasse Amsterdam. Een Volkswagen 1300 of Ford Escort voor twee weken. 2200 km rijden. KLM's "Auto Reisgids door Europa". En overnachten in eenvoudige pensions.

Het 22-daagse plan $395* vanaf Montreal

Voor reizigers die iets langer overzee willen verblijven is dit het ideale plan. In de prijs is begrepen: Reourbiljet economie klasse Amsterdam. Drie weken gebruik van een Ford Escort of Volkswagen 1300. ONBEPERKT RIJDEN. KLM's "Auto Reisgids door Europa". En overnachten in eenvoudige pensions.

Extra premie

In beide plannen is begrepen, aangeboden door het Amsterdamse V.V.V.-kantoor, de beroemde "Day on the House" in Amsterdam U wordt een dag en avond vrijgehouden in deze interessante stad — gratis maaltijden, gratis tochten, gratis museumbezoek, gratis ontspanning, speciale kortingen in winkels, en dozijnen andere verrassingen. Het enige wat U heeft te doen om van deze extra aanbieding te genieten is: begin en eindig uw reis in Amsterdam tussen 15 oktober en 15 maart 1971.

Tarieven vanaf andere Canadese steden

De volgende toeslagen komen op de bovengenoemde basis-tarieven voor vertrek uit andere steden: Toronto, toeslag $43. Winnipeg, toeslag $52. Edmonton en Calgary, toeslag $76. Vancouver, toeslag $111.

KLM
ROYAL DUTCH AIRLINES

* Prijs gebaseerd op groepstarief, economie klasse vanaf Montreal; 2 personen per auto.

Cursussen in de Engelse taal voor ambachtslieden

(Can. Scene) — Door het Ministerie van Onderwijs van Ontario is in samenwerking met de Industrial Standards Branch van het Ministerie van Arbeid, als een deel van het Engelse onderwijs aan het George Brown College in Toronto een cursus in de Engelse taal georganiseerd, speciaal voor ambachtslieden die door onvoldoende kennis van het Engels voor het examen voor hun vakvergunning zijn gezakt.

De Industrial Standards Branch van het Ministerie van Arbeid van Ontario is o.a. belast met het toezicht op de ambachtslieden in deze provincie. Door deze instantie wordt er op toegezien dat een garage slechts erkende monteurs in dienst heeft, dat loodgieters volkomen op de hoogte zijn van de regeringsvoorschriften betreffende hun vak en dat elke andere ambachtsman met een bewijs van bevoegdheid ook vakbekwaam is. Om daarvan het bewijs te leveren moet iedere ambachtsman voor hij een dergelijk Certificate of Qualification ontvangt eerst een aantal examens afleggen.

Immigranten die na de Tweede Wereldoorlog ons land zijn binnengekomen hebben de in eigen land opgedane vakbekwaamheid met zich meegebracht. Om er zeker van te kunnen zijn dat ook deze mensen, ieder in eigen vak, aan de provinciale eisen voor hun vak voldoen, werd ook hen verzocht deze examens af te leggen. Het is echter aan het Departement gebleken, dat de taalverschillen het onmogelijk maken om de vakbekwaamheid- en -kennis van de nieuwelingen in Canadese termen te meten. Ook het gebruik maken van tolken bleek onbevredigend. Vaak buiten deze hun landgenoten uit, vroegen onredelijk hoge vergoedingen, terwijl het aantal candidaten dat zakte niet terugliep.

C. W. White van de Examen Afdeling van Industrial Standards zag in dat men door deze mensen taalonderwijs te geven kon uitvinden of de reden waarom er zo veel zakten werkelijk onbekwaamheid in het vak was of alleen een onvoldoende kennis van de Engelse taal.

Gedurende de zomer van 1968 werden aan het International Institute of Metropolitan Toronto met een geselecteerde groep ambachtslieden proeven genomen door ze voor het examen voor hun Certificate of Qualification eerst een cursus in de Engelse taal te geven. Uit deze proeven kwam vast te staan dat verschilende problemen in verband met het uitreiken van bewijzen van vakbekwaamheid aan niet-Engels sprekende ambachtslieden konden worden opgelost door een cursus in de Engelse taal aan het examen te doen voorafgaan.

Het Ministerie van Onderwijs werd bereid gevonden een dergelijke cursus aan het George Brown College te financieren. Er werden voorbereidingen getroffen om in September 1969 te beginnen. De cursus van 44 weken werd in twee perioden verdeeld: 32 weken zou hoofdzakelijk aan taalonderwijs worden gewijd, terwijl voor de overige 12 weken de leerlingen zouden worden onderverdeeld naar hun ambacht met een leraar die met dat bepaalde ambacht of vak op de hoogte was.

Daar *Introduction to Canadian English* van Carson Martin in verschillende Engelse cursussen met succes was gebruikt werd besloten ook deze nieuwe cursus op deze serie te baseren. Er zou aandacht moeten worden geschonken aan de bijzondere behoeften van deze leerlingen groep en aan het fundamentele verschil tussen deze mensen en de immigranten die Engelse lessen van het Canada Manpower programma volgen. Welke zijn de bijzondere behoeften van de ambachtsman en op welk punt verschillen die van de "normale" leerling van een cursus Engels? In tegenstelling tot de Manpower leerlingen hebben deze mensen vast werk of zijn ze actief op zoek naar werk. Bovendien zijn zij het gewone "spreek Engels" genoeg meester om een gesprek te kunnen voeren. In de meeste gevallen is dit Engels in de omgang geleerd en niet door middel van lessen. Wat zij dus nodig hebben is voldoende kennis van de Engelse taal om te kunnen lezen en begrijpen, het meer officiele Engels van vakbladen (en vakexamens). In verband daarmee wordt in deze cursus speciale aandacht besteed aan het lezen en het begrijpen van het gelezene.

Het feit dat de leerling werkt schept allerlei problemen: vermoeidheid, afstand van en naar werk en van en naar school (de leerlingen werken van Brampton tot Oshawa en komen uit alle delen van Groter Toronto), overwerk, ploegendienst — alemaal factoren die een regelmatig bijwonen van de cursus belemmeren, hetgeen toch, om het Engels meester te worden van het allereerste belang is. Ondanks dit alles heeft toch gemiddeld meer dan 60% van de leerlingen het gehele najaar, de hele winter en de lentemaanden de lessen kunnen bijwonen. De cursus is vrijwillig, dus het verplicht zijn van de Manpower lessen is niet aanwezig. Bovendien is er een zekere culturele tegenstand van de zijde van een groot aantal ambachtslieden om naar school te gaan.

Toen de cursus in September begon waren er vier klassen met totaal 60 leerlingen. Thans zijn er 25 met bij elkaar 550 leerlingen, waarvan er gedurende de gehele zomer gemiddeld meer dan 300 aanwezig waren. De ambachten hierbij betrokken zijn die waarvoor een bewijs van vakbekwaamheid van het Ministerie van Arbeid van Ontario nodig is om ze hier te kunnen beoefenen. Voorbeelden zijn automonteur, electricien, loodgieter, dames- en herenkapper, bankwerker en zij die betrokken zijn bij air conditioning en koeling systemen.

Dank zij de cursus hebben electriciens, automonteurs en loodgieters hun papieren kunnen verkrijgen. Tachtig procent van de electriciens en loodgieters en 50% van de monteurs behaalden veel hogere cijfers dan zij die niet aan de Engelse cursus hadden deelgenomen. Jack Rath die het contact onderhoudt tussen het Ministerie en het George Brown College sprak over het verschil in de houding van deze mensen, het grotere zelfvertrouwen en het feit dat de deelnemers aan deze cursussen er onder hun vrienden zo veel over spreken. "Cy" White van de afdeling Examination Standards zei verder dat de gevallen waarin een candidaat niet slaagde in alle gevallen te wijten is aan een onvoldoende technische kennis, en niet vanwege taalmoeilijkheden. Enthousiast ging hij verder: "Nu kan ik tenminste precies vaststellen waar de moeilijkheden zitten en nu kan ik ook speciale cursussen ontwerpen om die moeilijkheden uit de weg te ruimen."

AN ADVERTISEMENT IN C.C. BRINGS RESULTS!

The inner city cries for help

(II)

by DR. REMKES KOOISTRA

Reformation Day 1970.

It is a long time from August 20, when the first **The Inner City Cries For Help** was published, till today the 453rd anniversary of he Great Reformation.

In the Inner City of Toronto with its large Roman Catholic population from central Europe and from the countries of South America, we are still often reminded of the great themes of the Reformation and especially of that of **justified by grace only** and **justified by faith only**. In the Inner City there are still many thousands who know that God is there and that man must get right with God, but they don't know how and are groping in darkness, without hope or encouragement.

I am therefore happy that I may report to you that the work makes good progress. Miss Muriel Markwick is working full speed and with great ability — I will let her do most of the reporting about what is happening in the Palmerston area in the second half of this article. Furthermore I am thankful that we could propose a due for the position of a full-time Inner City minister to the congregation of the First Christian Reformed Church with the recomendation of the Inner City Ministry Committee, in which all six Toronto Metro Chr. Ref. Churches are represented. We hope that soon the man God assigns to this field, will be able to come and to take over the task to which I can only devote a small portion of my time.

Now the financial report. Was there an answer to the cry from the Inner City? Indeed there was. An answer that has made me often thankfully silent before the Lord.

Up till today I have received the following contributions: Mr. H. at H. $10.—; Mrs. J. in O. $15.—; Fam. D. in S. $25.—; Ladies Aid in A. $200.—; Fam N. in Edmonton — whom we could not send a **Thank you** note, since there was no address, but we ppreciated this gift from this elderly couple very much — $1.—; the local Inner City Ministry committee $300.—; Committee for Evangelism in W. $100.—; Fam. W. in T. $50.—; Fam. L. in H. $20.—; Church in C. $50.—; Local Sunday school $120.—; Fam. K. in S. $110.—; Offering in Acton Chr. Ref. Church $85.04; Fam. V. in T. $10.—; Fam. V. in T. $20—; South Western League of Young People Societies — all that was left over from the SWIM programme 1970 $114.55; Contribution C.C. $2.98; from the Christian Ref. Church Mission Board in Trenton $27.93: which all together makes $1261.50.

But this is not all. Some places here and in the U.S.A. have pledged their support — saying something like: Don't worry, we will try to raise the amount of x dollars for the Inner City Ministry in Toronto. These pledges amount to approximately $1200.—.

I asked for $3600.—. I have received in money and pledges $2400.—. Never before I wrote an article that was worth that much! All we still need is $1200.—; that is for the Miss Muriel Markwick fund. In the meantime the work grows and it seems that for next year we must increase the budget. But after this generous initial response, I feel that I should not worry anymore. I thank the Lord for all of you who made writing this report such a deep pleasure. Finally, for your information, read what follows. It is part of Miss Muriel Markwick's first report to the churches. She writes:

Dear Friends,

The person who does the planting or watering isn't very important, but God is important because He is the one who makes things grow.

1 Cor. 3 vs.7.

While the maple leaves have been changing color and I have been getting a few plants for my 3rd floor apartment, God has been making things grow.

You may have noticed from our weekly calendar that we are beginning three new activities: the Ladies Group, the Adult Bible Fellowship, and the Children's Saturday Bible Club. In November we also hope to transform the first floor of the house (which is by the way where we hold all our activities), into a coffeehouse atmosphere for teens. The Children's Saturday Bible Club is for those youngsters who do not come to the clubs held on Monday or Thursday evenings. When we begin to average twenty energetic boys with an attention span of five minutes on Monday nights and believe you me, even five leaders come stumbling up to the third floor at 9 p.m. and hang on to their coffeecups for dear life, then we need a second club!

Planning, planting, and painting

When I was ready to set out for Toronto I was told that I would find our C.R. Canadian friends hard to get to know. I took that bit of information with a grain of salt. I like to find out things for myself.

Now, all I can say is . . .

Where would I be . . .

Without the ten men on our Inner City Committee who — just to mention a few incidents — give me the go-ahead for a Sunday afternoon Bible Fellowship because they understand that we must reach these people where they are, and when I tell them that we need an overflow work area in the basement for our boys respond in this manner: "I'll send over some concrete paint for the floor and tiles for the ceiling".

"Just call me up and let me know what lumber and paint you need. And I'll send over the stuff for a work table."

"I'll get in touch with an electrician."

Where would I be . . .

Without club leaders who quit work early on club nights just to get here on time, who drive 45 minutes to get to Vermont Avenue, who are ready to come over a second night to help me passing out **The Palmerston Good News** and painting projects, and who see the importance of finding a realistic and relevant way of communicating the Gospel.

Where would I be . . .

Without a minister who understands what it is like to try picking up the reigns from someone else in this type of work and who has valuable advice for dealing with people with complicated problems.

Where would I be . . .

Without business men and women who let me walk through a warehouse and get the wool I need, say "no charge" for a farewell cake for Miss Cindy, get a baseboard heater for the cold third floor, are ready to give us textile supplies for our ladies' sewing projects, take care of the house's electrical problems, come over to look at our wall paper needs, volunteer to fix any electrical appliances, and sit up typing the Palmerston Good News till 2 a.m.!

And, where would I be . . .

Without my other new-found Canadian friends who came over to scrub down the crumbling walls of our dingy basement and are coming over to help paint the first and third floors, which right now are an unappetizing light mud-brown in color. And, I have appreciated those who have invited me into their homes, giving me a break from my work and the area.

Apollos and I are working as a team, with the same aim, though each of us will be rewarded for his own hard work.

1 Cor. 3 vs. 8.

I am sure I have left many of your questions about the Inner City Ministry work unanswered. Try your hand at these names: Heber Yearra and Dieter Tschofer. Maybe this one's a little easier: Concetta Pisani. In other words, I'd love o talk to you about the people and area where I work, but that will have to wait till my next report. But I would like to say that I love my work — I don't miss teaching at all!

And one of the things I have found so supporting in the first few weeks I have spent in the Palmerston area is the team work I have encountered. It just feels great to hear the doorbell ring and find four people from the Weston and Woodbridge areas who say "We would like to help you. What is there to do?"

God, in His kindness, has taught me how to be an expert builder. I have laid the foundation and Apollos has built on it. But He who builds on the foundation must be very careful.

1 Cor. 3 vs. 10.

Cindy, with God's help, and the help of many others, has laid the foundations. The last line of the above verse I find very applicable to my situation.

A little while ago I interrupted the writing of this report to talk to a lady who is beside herself with worry. Saddled with a crippling disease and other physical ailments which are mainly psychological in origin, she looks twenty years older than she is. How do I help her cope with a difficult marital situation and the raising of two children?

What do I say to the lady whose husband has been ill for years with a terminal disease and who tells me she goes to see him only out of a sense of duty and that she has no love for him?

And so I end my report by asking you to pray for our work, for all those who help me with it, and for myself. And, wherever you live, isn't it great to know that we are alive and God can use us in His Kingdom? Stop by and see the Inner City Ministry in action sometime if you happen to be in the area of Dupont and Bathurst in Toronto, Ont.

And please pray that it will be the Lord's will for us to have a minister lead us in our work here very shortly. We need one.

In Christ's service,

Muriel Markwick.

CN reizen is een van de grootste verkrijgbare koopjes

Ontdek Canada in een comfortabele CN trein. Het is een van de plezierigste dingen die U kunt doen. En een van de meest voordelige.
CN kent verschillende manieren om U reisgeld te besparen. Er zijn — als eerste besparing — Rode, Witte en Blauwe tarieven, afhankelijk van de reisdagen die U kiest. Verder zijn er speciale Familie-, Jeugd- en Groepstarieven. Alle ontworpen voor voordelig reizen.

Vanzelfsprekend is geld besparen niet de enige reden waarom reizen per CN zo genoegelijk is. In een trein zit U gemakkelijk, kunt U zich ontspannen en nieuwe vrienden maken onderwijl U van het uitzicht geniet. Er is keuze in de manier van reizen — rustbanken, slaapplaatsen, roommettes of slaapkamers. U kunt genieten van heerlijke maaltijden, en vriendelijke bediening. Dit alles is reizen per CN. Een van de grootste koopjes die U ergens vindt.

Voorbeelden van enkele-reis-tarieven in zitwagens op goedkope "rode" dagen:

TORONTO—MONTREAL ...... $ 9.90
TORONTO—WINNIPEG $25.00
TORONTO—VANCOUVER .. $50.00

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From the Mailbox

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STATE SUPPORT FOR CHRISTIAN SCHOOLS

The following article appeared several months ago in the "Pioneer", a monthly of the Reformed Church of America. In view of our present campaigns for financial equality for our Christian schools and the protection of our so-called human rights in a democratic society, should we not consider what may be involved: ("Hope" is a Reformed Church related College):

"Hope College is running into a bit of legal trouble, and that about chapel attendance. Since 1929 daily chapel attendance has been required of students. Of late, because the student body has outgrown the chapel, the requirement has been twice a week. There has been an unwillingness on part of some students to attend. Recently it was announced that 99 students were in difficulty because of insufficient chapel attendance. Disciplinary action against some was contemplated.

The American Civil Liberties Union is entering the case and is planning to take the matter to court. Their claim is that **a church related college that accepts funds from the U.S. government is then in part at least a public school and can have no such requirements as attendance at worship services.**

Hope College, as no doubt our other schools, have gotten two kinds of government money: (1) low interest loans for the erection of selfliquidating dormitories; (2) outright gifts for the erection of certain other college buildings. Some men saw the problem coming and voted against accepting government grants, but under tremendous financial pressure a large majority of the College Board voted to accept such grants."

I am not aware of the final results but that is not important. What is important is that it happened, especially in view of the last sentence. So we can rightly say that chapel services are not involved in our schools, but other religious exercises are. Are we adding water to the wine?

B. Drenth,
Kitchener, Ont.

•

KEEP THE UNITY OF THE N.U.C.S. INTACT

Being involved in the work of our Christian Schools for a long time and for the last four years being rather intimately involved in the work of the N.U.C.S. I feel urged to comment on the reports of the Summer school held this summer in Ontario under the sponsorship of several organizations, as they lately appeared in Calvinist-Contact.

Reading through these reports I come under the impression that very gradually there is developing a sentiment, which as I sense it, **is going to undermine the Unity of the Union of Christian Schools.**

As we know from the history of the NUCS it took a considerable number of years, before the Union of Christian Schools was established. The idea was that through united efforts we could grow stronger as a Christian School movement.

Still, just after the NUCS celebrated its 50th anniversary, when the organization had reached a high degree of sophistication and maturity, just when a greater emphasis than ever was placed on curriculum development, I read in reports from Ontario that it will be good to have something specific Canadian. We seem to need a Canadian Social Studies Curriculum. While the NUCS was deeply involved in a new Bible Curriculum in the Ontario Summer school another Bible Curriculum was developed. In the last report in Calvinist-Contact it was said that some teachers urged the Ontario Alliance to set up a curriculum center.

As a member of the NUCS board I would like to state that I personally am very much opposed to this sort of Canadian Separatism. It weakens the NUCS, which has been in the process of curriculum development for quite a number of years. This organization has the library, the needed facilities and an experienced staff, to produce good textbook material.

Through the much appreciated efforts of the Christian School Educational Foundation, the financing of many projects of the NUCS was made possible.

If, however, it would come to a curriculum center in Canada, then it seems logical to me, that soon we will come to a point where this curriculum center is going to compete with the curriculum department of the NUCS. This would result in a good deal of duplication and consequently lead to an unnecessary financial burden for the people, who support the Christian School movement. So instead of working unitedly, we would undermine the Unity of the Christian School movement on the North American Continent.

I can imagine that in certain areas there should be an emphasis on the specific Canadian aspect of the subject matter. Do we need for this a Canadian Curriculum Center? **Not at all!**

A better solution would be to enlarge the staff of the NUCS curriculum department or that certain consultants would be employed, who in coordination with the overall planning of the NUCS would take care of this problem. I would like to mention that in the past this was done already, when for instance William C. Hendricks, under sponsorship of the NUCS published: "Foundations of Government".

In this way we maintain the unity of the NUCS and avoid costly duplication. Morevoer we spare schoolboard frictions and frustrations, when it comes to the choice of textbook material. I know for instance that the new curriculum in Bible studies from Dr. De Graaff, however good it may be, has already led to controversy in our circles.

As I see it, God has given us in the NUCS a mighty tool for the improvements of our Christian Schools. As Canadians we ought wholeheartedly to support this organization, participate in its activities and in this way become a real part of it. Only in this way we may expect a good solid union of Christian Schools, from which under God's blessing we may profit to the fullest extent.

M. B. Parlevliet.

•

RECOGNITION OF CHINA

Dear Editor,

Allow me to write only a few lines in response to Mr. Plantinga's defense of his opinion on the recognition of Red China; I promise you that it will be the last word from my side in this dispute.

Mr. Plantinga writes that he "would welcome diplomatic and cultural contacts between China and non-Communist countries." And he adds: "I would even welcome an exchange of missionaries that could send Communist missionaries to Canada and Christian missionaries to China."

I appreciate the idealism of these words; I deplore their naivety; in my view it is the naivety of the lamb which makes a compact with a wolf assuming that it will open a two-way street; the lamb will find out soon enough that the wolf has some very mission-minded teeth and fangs; and that the traffic always goes one way.

Canada is not the first country to recognize Red China; England did so a couple of years ago already, to mention some, also Norway, Denmark and Sweden, also France and Finland, also Switzerland and The Netherlands did. How many Christian missionaries of these countries were admitted since in Red China? There were none. How often did they use their influence in favour of the persecuted christians? To the best of my knowledge they did not. How many Chinese embassies were used as centers of Maoism? A professor of McMaster warned on the radio last week, that the Maoists in our country soon would find refuge and asylum in the coming Red Chinese embassy and consulates.

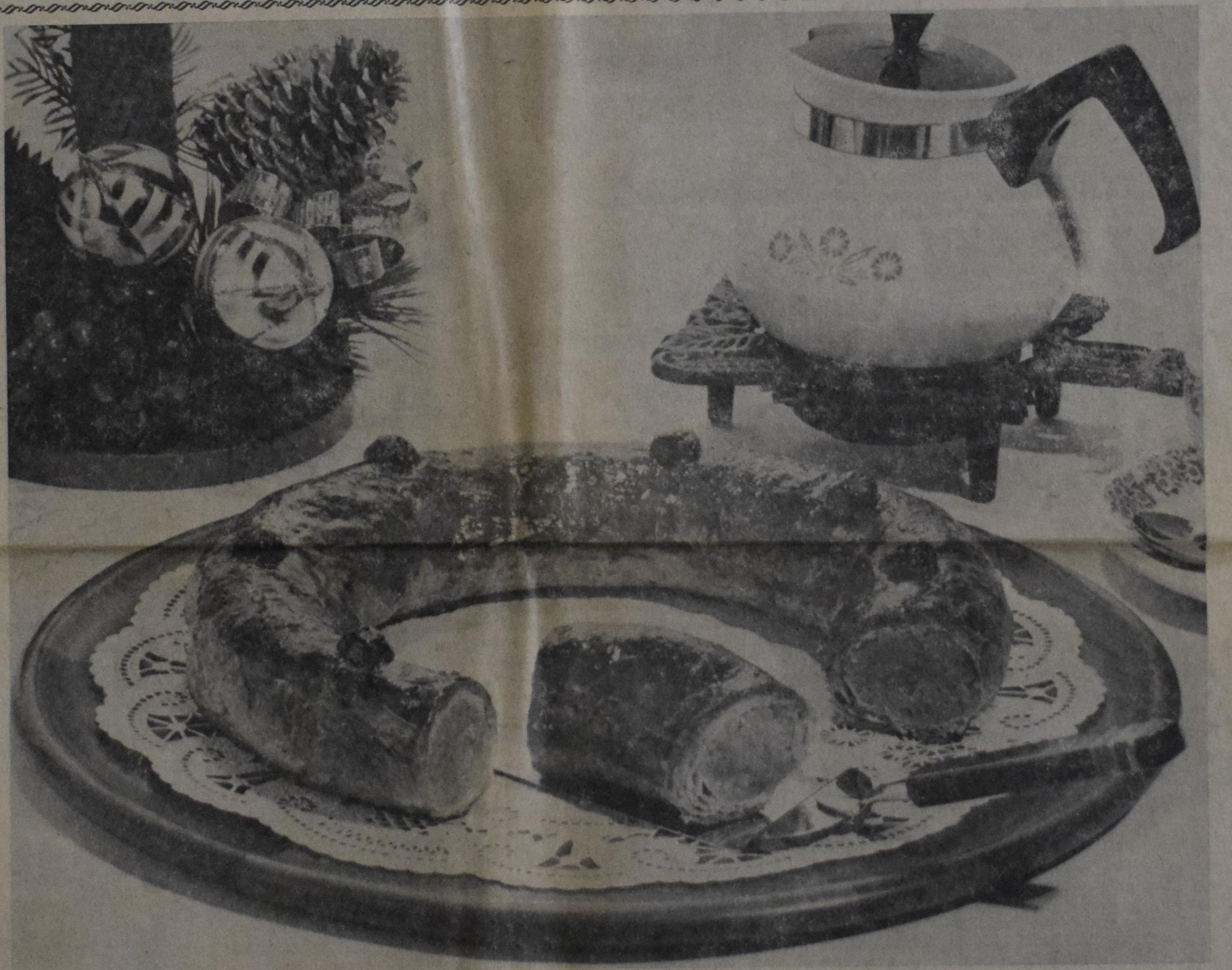
Yes, says Mr. Plantinga, but Canada is not a Christian country either, its citizens enjoy only partly religious freedom and Christianity is not the moving spirit of Canadian politics.

There may be some truth in these statements, although I am convinced that any Chinese christian would gladly receive that partial religious freedom which Canadians enjoy in stead of the persecution which he endures.

But the point in question is not what the Canadian government is and does, but what it should be and do, according to the goal of **Christian** politics.

And then it seems clear to me, that we should urge our government to exercise its God-given office as is expressed in art. 36 of our Confession of Faith: "Their office is not only to have regard unto and watch for the welfare of the civil state, but also to protect the sacred ministry, that the kingdom of Christ may be thus promoted. They must therefore countenance the preaching of the Word **everywhere**, that God may be honoured and worshipped by everyone, as He commands in His Word."

Yours truly,
Louis Praamsma.



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Voortman's almond pastry rings and almond bars are made with selected ingredients; combined with the Voortman know-how, has made it an outstanding delicacy for the holiday season.

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VOORTMANS
Dutch Style Cookies

FROM PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

EXCITING EXPERIENCES

The action taken by the Canadian Committee of the Chr. Reformed Churches for Contact with the Government deserves praise and appreciation from all who struggle to live as true Christians in their beloved country which seems to be forgetting God more and more.

During several days in which the brutal revolutionary activities increased very dangerously, the believers got the impression that our government was led by fear, seemingly unable to cope with the threats. However, suddenly the government proclaimed the War Measures Act, a proclamation immediately resulting in mastering the state of disorder which threatened this country at the roots of its existence.

How immensely good it was that in this exceedingly critical situation the voice of the Christian Reformed Church was heard. The committee took immediate action and sent a message, not only fitting well to the occasion, but also pointing to the divine responsibility of those who are in authority over our nation.

It was an exciting experience to read this message, published by the committee and to notice its fine action. We should be very thankful to our God that such an important and necessary move could be made, just because the men in charge realized the right moment and did the right thing.

* * *

Still more exciting news came from the annual meeting of the AACS, held on October 10. I quote the following announcement from the bulletin of First Christian Reformed Church of Edmonton, Alta.: "The Edmonton Chapter of the A.A.C.S. is very happy to inform you of great blessings the Lord has given us in the recent past. On October 10, 1970, Dr. Arnold DeGraaff joined the Toronto Institute staff members. At the inaugural ceremony, the following announcement was made to the five hundred people there:

> *"In an act of faith, friends of the Association who will remain anonymous, out of their conviction that their money is the Lord's, offered to buy a building which would become the property of the Association at a later date."*
>
> *This fantastic offer was announced at a joint session of the Association and Institute staff, with the three Boards of the Association (Trustees, Curators, and Directors). In giving thanks for this unbelievable answer to prayer, tears flowed as the Boards and Staff members offered prayers of thanksgiving to God."*

Let me add to this quotation that people who had attended the unforgettable meeting reported that immediately after the official announcement had been made ,the whole gathering rose to their feet and sang the doxology! God is doing just great miracles among us. Keep your eyes open and count His blessings and say after Paul, "Now to Him Who is able to do immeasurably more than all we can ask or conceive, by the power which is at work among us, to Him be glory in the church and in Christ Jesus from generation to generation evermore!"

SCAN NER

Nancy Ruth Noe, when she applied for transfer to Calvin College, Grand Rapids, Mich., December, 1968, was asked on the application form: STATE THE ESSENTIAL TRUTHS OF CHRISTIANITY AND DISCUSS THE IMPORTANCE OF THEM TO YOUR CHRISTIAN FAITH.

Dr. Melvin Berghuis, Vice-President of Calvin College in Charge of Student Affairs, brought her statement to us from the files, because he felt it was unusual for a student to make such a full reply. We want to share it with you —

My Christian faith transcends the stated "essential truths of Christianity" on which it is based. It comes solely from God and reveals the truth of and makes fertile the following statements.

I. All of the Scripture is inspired by God who used human personalities to express precisely what He wanted to reveal through the written word. It is the acceptance of this fact that distinguishes the Bible from various human attempts to reveal "Truth" in religious, ethical, political and social treatises. The doctrine of inspiration of all Scripture helps to make clear the mandatory nature of the Biblical truths, i.e., I must believe the Bible because it is God's spoken Word.

II. The Trinity (God the Father, the Son—Jesus Christ, the Holy Spirit) is three persons in One. God. (Trinity) is a personal God and has a personality communicated to man through the illumination of the Holy Spirit, effected by the Son's blood atonement for sin, which was authorized by the Father. This point is critical because it rules out the possibility of a detached, unknowable God and destroys any basis for the belief in the autonomy of man. It furnishes a daily challenge to the true child of God to seek to strengthen and more fully realize his relationship to this personal God.

III. God created the earth, the universe and all that is contained in it, and He continues to govern and provide for His creation. This is particularly relevant to my understanding of God and myself in two ways. (1) Since I am created in God's image I become more aware of the facets of my personality in their right perspective as I study who God is. (2) The fact that God is unceasingly governing His universe forces me to the acknowledgement that I am responsible to Him as my Sovereign in eveything I think or do.

IV. The fall of man was an actual, historical happening and its effects are universal through the representation of Adam. Sin is the basic character of man's fallen nature and cannot be explained away through a belief in humanism. It is something that I must recognize and admit. I can discover this through introspection, but my true state is realized only when I compare myself to the perfect law of God.

V. The only way out of the resultant dilemma — the reality of my inability to measure up to God's glory — is a provision of God: a personal faith in the redemptive power of the substitutionary atonement of Jesus the Christ for that sin. Wholly God and wholly man (born of a virgin), Christ only could perfectly obey the law. Then, dying, he abolished the power of sin unto death. He is the only mediator between God and man. In the process of His perfect obedience while on this earth, He suffered and was tempted as we are everyday (yet without sin). It is the knowledge that Jesus went through identical situations with which I grapple everyday and yet conquered sin that gives me assurance that as I become more and more sanctified to His holiness I will be more and more able to overcome the drawbacks of the flesh. I also gain confidence in my prayer life when I remember that there is One who is interceding (on the basis of His own experience) for us to the Father — the God/man Jesus Christ.

VI. Christ has established His Church here on this earth. The Church exists universally — all believers past, present and future, and particularly — groups of Christians gathering in unified worship for the purpose of edification. The existence of the disciplines of a church is and aid to my growth in understanding the application of the promises and decrees of God to our everyday lives as a life system.

VII. There is also given to me a hope in the return of Christ which will eventuate in my final state of perfection. This knowledge by faith that there is something beyond death gives perspective to my outlook on life. I am not restricted to the bare demands and decisions of the present, I am not limited to mere man's past (called human history); and I am not bound by a fear of the future. Rather, I continue to develop an understanding of what it means to serve now the eternal God who transcends time, for He created it, and I keep looking forward to that time when I will know what it is to serve God in my perfect state for eternity.

This statement, especially its conclusion, is the spiritual preparation for her being called Home on Sunday morning, July 19th, a few hours after an auto collision in Grand Rapids. She was asleep in the car at the moment of impact, and passed from sleep to unconsciousness, and then to heaven to which she had kept looking forward.

Under her name, on the fly-leaf of her Bible, we find Psalm 70:4, last phrase, quoted: "Let God be magnified," and right at Psalm 70:4, those four words are carefully circled. Across the page, Psalm 71:22-24 are also carefully circled.

At the "farewell service" in Grand Rapids on July 22nd, and in the two evenings of calling preceding it, evidence increased that Nancy was valiant for the truth, had come to an especially victorious experience in Christ in recent weeks, and had a vigorous testimony for her beliefs as stated. The remembrance cards and letters that are now coming to us reveal how deep are the affections of those whom the Lord has brought together, and how rich and commanding the memories of true friends.

Nancy worked very, very hard to earn her college money, and would not be turned aside from her goal of magnifying the Lord, though many manifestations of evil and doubts surrounding her tempted to discourage and stop her. Her implicit trust in God Almighty was on a thrilling rise as she entered heaven, according to her closest friends those last few weeks. We hope that her example will cause many to accelerate their fervor for the Lord and His ways as recorded in the Bible; or, if they have never received this Saviour and Lord of Nancy's, they will do so now.

★

FROM THE MAILBAG

COMMUNIST RULES FOR REVOLUTION

Your October 15 issue cited the so-called Communist Rules For Revolution, allegedly captured by the allied forces at Dusseldorf, Germany in 1919.

Professor Louis Budenz, ex-communist, exposed these "Rules" already in 1959 as spurious. Three strongly anti-communist journals, National Review, Human Events, and Combat, warned last year when these "Rules" were making a reappearance, that the use of this spurious material would tend to cast discredit on legitimate anti-communist effort.

Sincerely yours,

Peter Van Tuinen,
Granum, Alta.

VIOLENCE AND FORCE

Matt. 11:12

According to Luke 17:20, the Kingdom of Heaven is invisible: "The Kingdom of God does not come in such a way as to be seen. No one will say, 'Look, here it is!' or, 'There it is!' because the Kingdom of God is within you". Let us compare with this one another remark Jesus made on the Kingdom in Matth. 11:12, "The violent take the Kingdom of heaven by force."

In other words: people who use violence, who are filled with energy, who fight hard and never give up will be the ones to take the kingdom.

This statement deals with our sins and our sinful nature. We must fight against our sins if we want to belong with the citizens of the Kingdom of heaven. People who don't take their total depravity seriously, are unable to fight it. Don't ever imagine that you have any claim or any right to enter God's Kingdom. Only the violent will take it, that is those who live in violent conflict with their sins those who hate the disobedience in their heart and ardently pray for the guidance of the Holy Spirit. Only the Spirit of Christ can teach us to surrender, causing us to subject ourselves unconditionally to God and His Word.

Let us seize our citizenship of God's Kingdom by force. Such a struggle will cost many sacrifices. It will demand time and money, action and willingness to suffer loss.

Think of that man in one of Jesus' parables. He sold all he had, only to buy that field in which he had discovered that unique treasure. And Jesus said, that valuable treasure was a picture of the Kingdom of heaven. Even though the Kingdom is a treasure for beyond imagination, it has to be taken by force!

If you don't want to fight hard and to speak up loudly and to sacrifice much for your Jesus, how can you ever love Him? If you don't fight, how could you possibly win?

ABEYANCE

The background of this word is Old France, which had abeance, expectation, from bayer, to gape, or to wait expectantly. This older word goes back to Late Latin's badare, to temporary suspension of an activity or of a function. For instance, a consistory, dealing with two motions, may report that the one was adopted, but that the other was held in abeyance.

HITHER and YON

Via the bulletin of the Trinity C.R.C. of St. Catharines, Ont. some RES-news was passed on to the congregation:

INDONESIAN CHURCHES PREFER DEDICATION TO EXPERTISE

"The assistance which the churches overseas gives to the churches in Indonesia should be directed primarily to the building up of the churches themselves, so that they may assume their place in society."

These words carry the thoughts which were repeatedly expressed at a conference at Soekaboemi, Indonesia where representatives of thirty-nine Indonesian churches met with representatives from Germany, the Netherlands, the United States, Australia and New Zealand.

It was somewhat shocking to the Westerners, as "Trouw" reported it, to hear Indonesians state that although they much appreciated receiving experts in various fields, in the first place persons sent to Indonesia should be chosen not because of their experties but because of their dedication.

The conference as a whole came to the conclusion that cooperation should increasingly become a working together. As former General Simatupang stated, "There are no weak churches and strong churches. We are all weak in God's sight."

☆

HUSBAND AND WIFE INSTALLED JOINTLY AS PASTORS IN DUTCH CONGREGATION

The Rev. S. VanderVeen was recently installed as the pastor of the Reformed Church in Krimpen on the Yssel, the Netherlands. Immediately afterwards he participated in the installation of his wife as co-pastor of the same congregation. The Rev. S. VanderVeen and the Rev. J. M. VanderVeen are the only married pastor couple in the Reformed Churches in the Netherlands.

FEDERATION OF TWO REFORMED CHURCHES FORMED IN EINDHOVEN

A joint commission of the Reformed Churches in the Netherlands and the Netherlands Reformed Church has been formed in Eindhoven to come eventually to a complete union of the congregations of the two denominations.

The ties with the two denominations will be maintained. To show the desired unity, joint services of preaching and communion will begin soon.

☆

The Brantford, Ont. CRC bulletin published one of the short reports of the World Home Bible League:

In the beginning of this year we received a very special and urgent request from a missionary in the republic of the Ivory Coast. The Reverend Timmyan told us of the tremendous opportunities they have to reach the younger people of that West African country. They eagerly accept the Christian literature given to them. Many of them read it over and over again. He asked us if we would be able to send 150,000 French Scriptures to be used for a special campaign directed primarily at the secondary school students. What a great opportunity to reach young people. THIS IS THE GROUP THAT WILL PRODUCE THE AFRICAN LEADERS OF THE FUTURE. We accepted this challenge and we have already shipped the 150,000 Scriptures.

The following part of a consistory report was found in the bulletin of the Second CRC of Toronto:

Notes about the Consistory Meeting held October 19, 1970

A letter from the Rev. Byker was received by our corresponding clerk Mr. Venema, which was read. Our pastor hopes to return D.V. November 23rd or 24th. Furthermore Rev. Byker wrote that he enjoys his studies, the peaceful surroundings and the beautiful mountains.

As a result of this letter it was decided unanimously that in the service of Sunday 29th the needs of our local church, its members and the denomination will be brought in a special way before the Lord's throne of grace and that the Lord will bestow wisdom, understanding and brotherly love upon the participants of the meeting which will be held Monday, November 30th with the members of the Synodical Committee and the persons who appeared before or presented a brief to said Committee in the early part of September.

THREE: DO IT NOW

"Obey, and you will be renewed. It is as simple as that . . . I had rather, ten thousand times rather, incur the divine rebuke for error in method, or even in doctrine, in a task done in obedience to his command, than I would hear him say, 'I told you to go and you never went.' When we obey the command and unitedly go out on evangelistic work, I believe we shall find that it will be with us as with the lepers: 'As they went, they were cleansed.' As we go, we shall find renewal."

— Archbishop F. D. Coggan.

TRY IT

No. 30

My Hotti, one of the biblical authors, was in prison for a while.

Solution No. 29

Jerubbaal, other name for Gideon.

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

Birth announcements $4.00

Marriage and Anniversaries $6.00

Notifications of death $5.00

"For Sale" and "Want" advertisements up to 30 words $4.00. Every word more 15¢.

—

For "letters under number" 50¢ extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

With gratitude to God and great joy we announce the birth of our son

WILLIAM ALEXANDER

born October 23rd, 1970.

Bill and Agnes Smit,
nee Zylstra.

300 Mohawk Rd. E., Apt. 44,
Hamilton, Ont.

With gratitude to God and great joy, we announce the birth of our twin girls,

CORNELIA ANN
and
ANITA TERESA

on October 25, 1970.

Sisters for Marco and Wilfreda.

Parents:
Dick and Pat Mostert
(nee Bootsma).

R.R. 2 Townline,
Newcastle, Ont.

With great thankfulness to the Lord we announce the birth of our fourth son

MARK GUILLAUME

A brother for Roland, Ian, Geffrey.

Born October 31, 1970.

Herman and Betty
VandeBurgt,
(Guillaume).

101 Richland Cres.,
Etobicoke, Ont.

Rijnsburg 1930 — Bowmanville 1970

Op 6 november 1970 vierden onze ouders en grootouders

O. C. VAN BELLE
en
E. W. VAN BELLE—VAN DELFT

hun 40-jarige echtvereniging.

Wij hopen dat de Here hen nog lang voor elkaar en voor ons wil sparen.

Hun dankbare kinderen:
Kendal, Ont.:
Albert en Shirley Van Belle.
Bowmanville, Ont.:
Susan De Groot
(née Van Belle).
Rexdale, Ont.:
Nel en Lowell Witvoet.
Amsterdam, Nederland:
Harry en Jennie Van Belle.
Bowmanville, Ont.:
Carol Van Belle.
Oshawa, Ont.:
Emmie en Jake Dykstra.
En 14 kleinkinderen.

Bowmanville, Ont.
Box 172.

1930 — 1970

On Saturday, November 7, 1970, the Lord willing, we hope to celebrate with our parents and grandparents

ALBERT JOHN ZWIERS
and
CHRISTINE ZWIERS—
MEERBEEK

the occasion of their 40th wedding anniversary.

The Netherlands:
Dika and Albert Draajer,
Tini, Albert, Gea, John.
Ruthven:
Hermen and Margie Zwiers,
Ricky, Linda, Karen,
Debbie.
Orillia:
Henry and Audrey Zwiers,
Bobby, Brian, Jeffrey.
Ruthven:
Jerry and Corry Zwiers,
Billy, Ronnie, Brenda,
Connie.
Essex:
Gerda and Bill Bovankamp,
Jo-Anne, Johnny,
Christine, Marvin.
Ruthven:
Alice.

Box 114,
Ruthven, Ontario.

A subscription to CALVINIST-CONTACT is an appreciated present for many occasions.

Kerkenveld 1945 — Embro 1970

On November 14, 1970, the Lord willing, we hope to celebrate with our parents

AREND BENJAMINS
and
JENNY BENJAMINS,
nee HOOIJER

their 25th wedding anniversary.

We are thankful to the Lord what He has given us in them, and pray that He will keep them safe and happy for many more years to come.

Their children:
Martin and Kathy (eng.).
Wayne.
Neil.
Hetty.
Nick.
Eric.
Nancy.
Marlene.
Harry.
Rita.
John.

R.R. # 4,
Embro, Ont.

Hoogeveen 1945 — Beamsville 1970

On Saturday, November 14, 1970, the Lord willing, we hope to celebrate with our parents

JOHN SWYTINK
and
JENNY SWYTINK,
née EIKELBOOM

their 25th wedding anniversary.

We thank the Lord for His care in the past and pray that He will continue to bless them that they may enjoy continued health and happiness together.

Their grateful children:
Femmy,
Alice,
Margaret.

A reception will be held November 14, at the Women's Institute Hall, Rittenhouse Road, Vineland, Ont. at 8:00 p.m.

VRIEND — John and Anne Vriend (nee Kwantes), Waterdown, Ont. hope to celebrate their 35th wedding anniversary November 14, 1970 with their children; Mr. and Mrs. A. Okkema (Nelly), Dr. & Mrs. A. Mennega (Betty), Mr. & Mrs. H. Vriend, Mr. & Mrs. B. VanderKoie (Willy), Mr. & Mrs. M. Elzinga (Maryanne), Mr. & Mrs. Wm. VanStaalduinen (Grace), Mr. & Mrs. D. Tigchelaar (Joannec) and their 20 grandchildren. There will be Open House on November 28th at the Dundas Christian Reformed Church from 8:00 p.m. until 10:00 p.m.

Surprised by the many flowers, cards, and good wishes of relatives and friends on the occasion of our 25th wedding anniversary, we wish to use this opportunity to thank everyone sincerely for all the tokens of love and friendship. It was an enriching experience which made us truly grateful.

Catharine and Dick
Farenhorst.

Langs deze weg willen wij al onze familie en vrienden, die blijk hebben gegeven van hun belangstelling bij ons 40-jarig huwelijksfeest, heel hartelijk dank zeggen.

Gerbrand en Grietje
VanderLeek.

Pieter en Corry Mantel.

Hamilton 26, Ont.,
496 Cochrane Rd.

In His infinite wisdom our Lord took unto Himself, after an illness of two years, our beloved daughter and sister

WILMA,

in her nineteenth year.

We will always have with us, as a lasting memory, the indestructible witness of her strong life of faith, of quiet and unassuming trust in the Lord, of happiness that she spread all around her.

She suffered a little while, while on earth, but now she is HOME with the Father, who has no sickness and suffering in His house.

Her parents,
Marinus and Betsy
Koole.

Her brothers and sisters,
Maria and John,
Arie,
Linda,
Frances,
Ronald,
Nancy.

October 26, 1970.

R.R. 1, Box, 25,
Jordan Station, Ont.

On October 28, 1970, the Lord called into His glory our beloved wife, mother, and grandmother

JITSKE VEENSTRA,

at the age of 73.

Beloved wife of Klaas Land.

John 11:26.

J. Land,
S. Land—de Vries,
Surhuisterveen.
L. Vriezema—Land,
H. Vriezema,
Ancaster.
A. Land,
A. Land—Boomsma,
Harkema.
T. Schilthuis—Land,
B. Schilthuis,
Ancaster.
J. van der Laan—Land,
T. van der Laan,
Harkema.
W. Land,
F. Land—van der Meer,
Drogeham.
J. Land,
A. Land—Wedzinga,
Oakville.
S. Voskamp—Land,
S. Voskamp,
Burlington.
A. Hoekstra—Land,
J. Hoekstra,
Huis ter Heide.
J. Schuttel—Land,
J. Schuttel,
Ouderkerk a/d Amstel.
H. Land,
P. Land—de Bruin,
Harkema.
F. Elzinga—Land,
M. Elzinga,
Flamboro.
and 32 grandchildren.

Harkema-Opeinde,

October 28, 1970.

Werden we voor enkele maanden bedroefd door het overlijden van onze lieve zuster, thans nam de Here uit onze familiekring na veel lijden tot Zich, Zijn kind, onze lieve onvergetelijke broer, zwager en oom

KARST DIJKMAN,

op de leeftijd van 61 jaar, geliefde echtegenote van Be Groenewold, Bedum, Holland.

Gezang 27:2 berijmd.

K. Fokkens—Dijkman.
J. Fokkens
en kinderen.

158 West St.,
Port Colborne, Ont.

On October 29, 1970, the Lord took unto himself one of our faithful members

Mrs. HENK JELSMA.

We hereby express our sincere sympathy to her husband and children in their bereavement.

"Cast thy burden upon the Lord, and He shall sustain thee." (From Mendelsohn's "Elijah", according to Psalm 55:22.)

The Director and members of the choir "Soli Deo Gloria", Burlington, Ont.

Prospective Calvin College graduate (December 1970), B.A. education, seeks

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CHRISTIAN SCHOOL

Please write Jacqueline Heeringa, 3005 Eastern Ave., S.E., Apt. 106C, Grand Rapids, Mich. 49508.

On Friday, October 30th, 1970,

CORNELIS MARKUS

passed away at the age of 50 years and 8 months.

He had complete trust in his Lord and Saviour.

Truus Markus—
Van Rijs,
Adri,
Mieke,
P.O. Conestogo, Ont.
Mr. and Mrs. Jac.
Markus.
6 brothers,
3 sisters,
all living in Holland.
Fam. Art. Markus,
R.R. 4, Bradford, Ont.

The gracious and all-wise God took away our dear son- and brother-in-law

CORNELIS MARKUS,

on October 30, 1970, at the age of 50.

Psalm 23.

Mr. and Mrs.
N. Van Rys,
The Netherlands.
Dick and Grace Van Rys,
Grand Rapids, Mich.
Wim and Alie Bos,
The Netherlands.
Jane Hoedeman,
Ottawa, Ont.
Keith and Betty
Van Rys,
Chateauguay, P.Q.
Herman and Ada
Van Arnhem,
London, Ont.
Henry and Anne
Vander Laan,
London, Ont.
Corina Van Rys,
London, Ont.
Leonard and Wilma
Van Rys,
London, Ont.

Nephews and Nieces.

Widow, age 59, would like to

CORRESPOND

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CORRESPONDENTIE

in contact willen komen met heer, tot ± 38 jaar. Algem. ontwikkeld en met ruime belangstelling (bij voorkeur in Ontario woonachtig). Brieven onder nr. 2304, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

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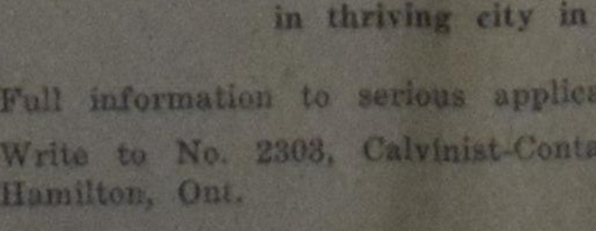

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DATA CENTRE

Nov. 15	Song Service, with the Melodaire Quintet from Toronto, in Holland Marsh Christian Reformed Church, 8 p.m.
Nov. 18	Back to God Hour Rally, St. Catharines, Maranatha Chr. Ref. Church.
Nov. 19	Back to God Hour Rally, Toronto, Knox Presbyterian Church.
Nov. 19	Calvin College Chamber Orchestra, Calvin Fine Arts Center, Grand Rapids, Mich.
Nov. 20	Back to God Hour Rally, Hamilton District Chr. High School.
Nov. 20	8.00 p.m. East Chr. High School, 2300 Plymouth S.E., Grand Rapids, Mich. Annual Business Meeting, Dutch Immigrant Society.
Nov. 21	Elders Conference, Classes Hamilton & Toronto C.R.C., Albion Rd., Rexdale, Ont.
Nov. 27	Bazaar sponsored by the Willing Workers at the Hamilton Grade School At 6 p.m. a light supper will be served. Auction sale at 8 p.m.
Nov. 28	New Westminster Chr. Ref. Church. 8.00 p.m. Hymn Sing with Mr. Feike Asma from Holland at the organ and added trumpeters. No admission.
Dec. 4	"Messiah", Calvin College Oratorio Society, Civic Auditorium, Grand Rapids, Mich. Prof. Harold Geerdes conducting. 8:00 P.M.
Dec. 22	Metropolitan Choir of Praise, Calvin College Fine Arts Center Auditorium, Grand Rapids, Mich. 8:00 P.M.

---

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CHRISTIAN TESTIMONY TO THE MUSLIMS: AN UNAVOIDABLE CHALLENGE IN SOUTH AFRICA

Die Ligdraer, official organ of the Dutch Reformed Mission Church in South Africa (Coloured) reported that there are a quarter million Muslims in the Republic of South Africa. They are mostly Indians in Natal and Malaysians in the Cape Province.

The Muslims have begun the practice of distributing reading material among the other people of South Africa to propagate their religion but the Christians have not yet begun to confront the Muslims with the Gospel, Ligdraer reported. The editor stated that the members of the DRC Mission Church cannot avoid their responsibility to open a discussion with the Muslims but questioned whether they are mature enough to do it. (RES)

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THE WORLD AROUND US

The power of the military within China

The Red army was created in 1927 and has played a large part in the development of communist China. Up to 1949 of course, it was largely the army that fought the battles against the Nationalist regime. And although the army was made up largely of peasants, over the years a professional fighting force came into being which was extremely cohesive internally and dedicated to the cause of communism. Many of China's leaders prior to the recent Cultural Revolution had been commanders in the Red army prior to the defeat of the Nationalists. One-fourth of the members of the Central Committee continued to be military officers and there were regularly four to six field marshals on the Politburo. Even so, prior to the Cultural Revolution in the mid-1960's, the basic concept "the party commands the gun, and the gun must never be allowed to command the Party", was maintained.

But after the collapse of the Great Leap Forward in the late 1950's and the growing intra-party conflict, Mao Tse-tung chose the armed forces and his principal instrument in the struggle over policy and power. The military leaders, headed by Mao's disciple, Vice Chairman Lin Piao, increased their influence. But it was not until the Cultural Revolution brought chaos to China that the military really expanded their roles and power.

It should be pointed out that no communist regime is a military regime in the sense that some of the dictatorships of South America are. The communists control the armed forces, and, in the case of Russia tremendously increase them and give them great striking power, but civilians remain in charge and tell the military what to do. This is still the case in China today, but there are indications that the military have obtained a great deal more power than is customary in a communist state and that, in the case of Mao's death, the military could well take over.

The Cultural Revolution got out of hand; the students and Red Guards became destructive and factionalized, and by the winter of 1966-67 China was on the verge of chaos. There was a political vacuum in the country and the economy was heading was a standstill, so Mao turned to the only stable institution which was still present in China — the army. By the spring of 1967 the missions of the military were embodied in the slogan "the three supports and the two military tasks". These included support for the Maoist revolutionaries, for agriculture and for industry. The two new military tasks were military control, imposing a form of martial law where necessary, and military and political training, especially in the schools.

The military at first took an active part in the harvesting and the running of factories, but soon it was realized that the army was much too weak numerically to make much of a dent in the work that was to be done. So instead of actively participating, the army role soon changed to that of supervision, policing and indoctrination. Under the watchful eye of the military, civilian managerial and technical personnel were brought together again and told to continue with the production of Chinese goods. This was what these people had been doing before the Cultural Revolution except that now the military was standing by their side and ensuring that the proper political frame of mind was brought to bear on the subject. Only in the communications network did the military take an active part. The armed forces took over the railways, the airlines and part of all of the telecommunications systems during the Cultural Revolution. The Railway and Signal Corps troops of the army have more skills in these fields than the armed services have in many industries or in agriculture. The military also seized radio stations and some provincial newspapers that were not already in the hands of "loyal Maoists". Troops held the stations and presses until civilian Maoists could take over these critical means of propaganda and indoctrination, but even now the military leaders in the provinces have considerable influence over the mass media.

During and since the Cultural Revolution, the most important and far-reaching activities of the military have been in the political field. Initially this was made easy for them because they were told during 1967 to establish military control committees throughout the country which was really some sort of martial law. When the regime began to rebuild the political structure of China the new organs of power were the 'revolutionary committees', which were supposed to be tripartite and to consist of 'revolutionary rebels' (Mao's activist supporters), revolutionary cadres (bureaucrats) and the military. When, by the end of 1968, the provincial-level committees were finally established it showed that of the 29 committees, 19 of the chairmen were active general officers; another was the chief security officer of the state. Six more were old civilian party officials who held the title of commissar of a military region or district. Of the first vice-chairmen, 20 of the 29 were generals.

Penetration at the national level by the military also took substantial form. During the Cultural Revolution, strategic ministries and bureaus had military control committees attached to them. At the October 1 National Day ceremonies in 1968, there were a number of military representatives of the party Central Committee and of the State Council and reports of military men in the party and government offices have continued.

At the Ninth Party Congress held in April, 1969, the new party Constitution named Marshal Lin Piao as Mao's successor. The large new Central Committee which was finally named showed that 45 per cent of the total 279 members were military men. In addition to this, 80 senior officers from the military regions or their subordinate districts were elected as regular or alternate members of the Committee. This figure included all known commanders and all but one known chief commissar of the military regions. The all important Politburo that was elected by the new Central Committee consisted of 21 members and four alternates. Marshall Lin Piao is the only military man on the five-man Standing Committee, but ten military men are on the Politburo.

This concentration of military men in the top echalon of the party and the government is unique in the communist world. Just what the ramifications of this will be is difficult to say. If the military men are going to take a harder line with the West than has been the case in the past, they may cause a great deal of anxiety. Although numerically the Chinese armed forces are not large (perhaps some 3 million) considering the total population, the recent Chinese accomplishments in the field of nuclear development have many in the Western world worried. Now that China has also proved herself capable of launching a satellite, the development of intercontinental ballistic missiles has taken a great step forward and consequently increased the danger. Hopefully (in a sense) Mao will remain on the scene for a few years to give positive direction and instruction to the new faction that seems to be waiting in the wing.

J. J. Bout.

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
November 19	November 13	November 11 noon
November 26	November 20	November 18 noon
December 3	November 27	November 25 noon
December 10	December 4	December 2 noon

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An interesting study on the integration of immigrants into the life of their new country.

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A moving story which is often filled with suspense. The main characters are people of the Reformed Church in Holland.

THE STOWAWAY, by Wm. R. Rang.
Hendrik Tromp wants to find his lost father. He hides as a stowaway in "The Golden Horn, but is detected. What follows takes the readers (boys and fathers) all along.

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Teenage marriage, a growing problem in this modern era, is the theme of this well-known author.

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Dr. Graham tells why he believes the world is on a collision course — and what this generation can and must do about it.

LEAST OF ALL SAINTS, by Grace Irwin.
The author tells in this novel how Andrew Connington, pastor of a Toronto church, must bring his natural desire into line with the profession he has chosen.

We also have a number of Dutch titles available, namely:

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Emigranten mijmeringen. Gezonde humor en op de man af. Groot formaat, gebonden boek.

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'T BEGON ONDER MELKENSTIJD, door G. J. Peelen.

SLOEBERKE SLOB, door W. Laatsman.

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SICK CHILDREN'S HOSPITAL MOVES OUT INTO COMMUNITY

(Can. Scene) — In five years Canada's Hospital for Sick Children, Toronto, or the 'Sick Kids' as Canadians affectionately named their hospital years ago, will celebrate its 100th anniversary.

In the North American tradition of serving voluntarily in the interest of the community's well-being, the hospital was started in a private home in 1875 by a few charitably-minded women. An early donation to their work was a wood stove to warm the building. Today, operating costs are $28 million annualy. With 810 beds and a staff of 3000, the hospital is one of the largest on this continent and the leading hospital for children. Its international reputation is evidenced by the admission last year of children from thirteen foreign lands.

Reaching out to the people

The hospital has a four-way program: patient care, research, teaching, and, in keeping with the pace of life in the 1970s, a new dimension was added last year when the Division of Community Health was set up. Through it, the hospital will move right into the heart of the Toronto community. In close co-operation with citizens, it will establish health centres responsible for health care and, in particular, a program of preventive medicine through education.

Most hospitals are places where patients are given standard treatment as designed by someone somewhere else, but the Sick Children's wards have become research centres out of which have come techniques and formulas that have healed children the world over. The Research Institute with a staff of 240 full-time employees and 25 part-time employees operates on an annual budget of $2½ million. In the early years, emphasis was on nutrition and the Institute developed Pablum and SunWheat biscuits. More recently it has achieved recognition through the "Blue Baby" operation, which technically is the transposition of the great vessels of the heart; a world acclaimed operation on hip disease, especially important for children suffering from malnutrition in under-developed countries; research on a metabolic disorder known as Wilson's disease; and research into liver disease affecting children and adults.

The Sick Children's is the Teaching Hospital for the Faculty of Medicine, University of Toronto. It has its own Nursing School, and nursing schools throughout Ontario send their students to the hospital for paediatric training. There is a large residency and interne program, and students in physical and occupational therapy, hospital administration, dietetics, radiography and laboratory technology receive part of their training in the hospital.

Speaking your language

With Toronto's foreign-language population rising steadily, communication is a persistent problem for all hospitals. The greatest call is for interpreters in Italian, Portuguese and Greek, but an information sheet at Sick Children's is printed in 13 languages for parents. Copies are available from nurses at receiving desks on all floors. The nerve centre for interpretation is Patients Registry in Emergency where most urgent needs usually arise. It is manned 24 hours a day, seven days a week, and relies on the hospital's index of bilingual and multi-lingual members of staff representing fifty-five languages.

"PUPPET THERAPY"—Mrs. Judy Hinrichs, a volunteer, uses a doctor puppet to show patient Janet Russell, 6, scheduled for eye surgery, what will happen to her on the operating table. Another puppet on the miniature operating table with surgical light represents Jane. The program is called "puppet therapy" and is used to ease the fears of children facing surgery at the University of California Hospital in Los Angeles.

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